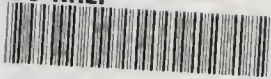


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88
89
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91
92
93
94
95
96
97
98
99
100

THE
HEBREW GRAMMAR
OF
GESENIUS:

TRANSLATED FROM THE ELEVENTH GERMAN EDITION,

BY

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WITH

A COURSE OF EXERCISES,
AND
A HEBREW CHRESTOMATHY

BY THE TRANSLATOR.

Reprinted from the American Edition of 1839.

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1840

TRANSLATOR'S PREFACE.

THE translation of Gesenius' Hebrew Grammar was undertaken in compliance with the desire which has been expressed, both privately and from the press, that his labours in this branch of Hebrew philology might be made more generally accessible to American students. For many years this distinguished scholar has been prosecuting his researches in the grammar and lexicography of the Hebrew language simultaneously, referring to each what properly belongs to it, in such a manner that his labours in neither can be fully understood and appreciated without a knowledge of what he has done in the other. In his Manual Hebrew Lexicon, now in general use in this country, there are references throughout, for grammatical forms and constructions, to the sections of this Grammar; and on the other hand, the Grammar constantly refers to the Manual for whatever belongs to lexicography. To the student, therefore, who uses the author's Lexicon, a previous acquaintance with his Grammar is essential for the formation of a complete and symmetrical view of the philology of the Hebrew language.

The work of Gesenius, considered as a philosophical arrangement and explanation of the grammatical phenomena of the language, has no equal. The chaste simplicity and clearness of his method contrast strongly with the refinements, the subtilities, the arbitrary and often obscure hypotheses, which fondness for speculation and theory has introduced into some recent works on this subject from able German scholars. The qualities which make this Grammar, universally, the companion of Hebrew students in Germany, adapt it equally to the wants of the

American student. The author's mode of conception and reasoning we can sympathize with, and understand, and feel its force. It should be further observed, that the Grammar lays the foundation for that development of the Hebrew language from its bilateral roots, so successfully prosecuted in the Manual Lexicon,* and prepares the pupil to appreciate the author's researches in comparative philology, the results of which are embodied in that work, and form one of its distinguishing features.†

In order to adapt the translation to the mode of instruction in this country, and for the convenience of those who may use it without a teacher, the pronunciation of Hebrew words is given in Part First, and elsewhere when it is required. This is seldom done in the original, and generally without the division of syllables. On the other hand, the *signification* of Hebrew words is omitted, except where (as in the Syntax, and occasionally in the earlier parts of the Grammar) it is essential to the illustration.

A few words have occasionally been inserted, in brackets, by the translator. In some instances a slight modification or addition (particularly in the sections on the particles) has been suggested by the Hebrew-Latin and Hebrew-German Manuals of Gesenius, and additional references are made to the former. Some slight improvements have also been suggested by comparison with the Lehrgebäude. The original often refers to the page of the Manual Lexicon: in order to adapt the Grammar to the translation

* See e. g. § 30.

† Compare Professor Robinson's preface to his translation of the Manual Lexicon, p. iv.

of that work as well as to the original, all references to it are made to the article and its subdivisions.

The attention of the learner should be directed to the subject of the first section of the Introduction, and to such further illustration of it as the instructor may think proper to communicate, before the study of Part First is commenced. Some familiarity with the relation of the Hebrew to its kindred dialects, and to the Indo-Germanic tongues, will give great interest and value to the numerous illustrations drawn from these sources.

The translation is followed by a course of Exercises in Hebrew Grammar and a Hebrew Chrestomathy, prepared with reference to this work by the translator. The difficulties of the Hebrew vowel-system are a general subject of complaint with those who are entering upon the study of the language. In the Exercises in Reading and Orthography an attempt is made (with what success the trial must determine) to remove these difficulties, by simplifying the manner of presenting the principles of the vowel-system, and by accustoming the pupil to the ready application of them. The whole was completed before the *Reading Book* of Gesenius came into my hands: the difference of design, however, would have rendered it useless to me, except in the notes on the Reading Lessons, where a few of his remarks have been inserted with the signature *G.* The extension of the original design, which embraced merely a translation of the Grammar, and a few pages of grammatical notes on select portions of the Hebrew Bible, has been the principal cause of delay in the publication of the work.

The Exercises in Analysis and Construction would have been extended still further, had not the writer intended to publish, on a somewhat similar plan, a *Hebrew Phrase Book and Exercises in writing Hebrew*, for which he has been some time collecting materials as they have occurred in his reading of the Hebrew Bible. This will embrace—(1) short and familiar phrases, selected from the Hebrew Bible, which can easily be imprinted on the memory, and

will thus not only supply a fund of words, but will form the mind, so to speak, to the Hebrew mode of conception, and store it with the various constructions of syntax, so as to serve as models in the writing of exercises: (2) English phrases to be expressed in Hebrew according to these models, or with such necessary variations as a knowledge of forms and of the principles of syntax will suggest, the references to the Grammar being given and the words furnished where it is required: (3) longer exercises for illustrating the general style of Hebrew composition. The only way to impress upon the mind of a pupil the genius of a foreign tongue is, to impress upon it the *phraseology of native speakers or writers.* The habit of conception in conformity with the models thus furnished will follow of itself. The practice of expressing English conceptions in the words of a foreign language for the purpose of learning it is not only useless but positively injurious.

In the references to the Hebrew Bible and quotations from it, which are very numerous, and of great value to the thorough student, the original has many errors. After much pains had been taken to correct them in the copy, the proof-sheets were subjected, under my inspection, to three careful revisions for this purpose solely. Some errors may still have escaped detection, but it is believed they are very few.

The writer takes this opportunity to express his obligations to his friend Professor Ripley, of the Newton Theological Institution, for the generous interest which he has taken in the work, commenced at his suggestion, and for his aid in the first and final corrections of the proof-sheets (as far as the end of the Grammar), the first correction having been committed entirely to his care on account of the translator's distance from the press.

The work is much indebted, for the beauty and accuracy of its execution, to the intelligence and good taste of the gentleman who has the superintendence of the Cambridge University Press. For his many obliging attentions he will please to accept the writer's acknowledgments.

CONTENTS.

INTRODUCTION.

SECT.	PAGE
1. The Semitic Languages in general	1
2. History of the Hebrew as a living Language	3
3. Works on the Grammar of the Hebrew Language	6
4. Division and Arrangement of Grammar	8

PART I.—THE ELEMENTS.

CHAP. I.

READING AND ORTHOGRAPHY.

5. The Consonants, their Form and Names	8
6. Pronunciation and Division of Consonants	11
7. The Vowels in general, Vowel-Letters, and Vowel-Signs	13
8. The Vowel-Signs	14
9. Distinction of Qamets and Qamets-Hhatuph	17
10. Sheva Simple and Composite	18
11. Signs which affect the Pronunciation of the Consonants	19
12. Daghesth in general.—Daghesth <i>forte</i>	19
13. Daghesth <i>lene</i>	19
14. Mappiq and Raphe	19
15. The Accents	20
16. Maqqeph and Methagh	21
17. Qeri and Kethibh	21

CHAP. II.

PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES, AND THE TONE.

19. Changes of Consonants	22
20. Doubling of Consonants	23
21. Aspiration, and the Removal of it by Daghesth <i>lene</i>	24
22. Peculiarities of the Gutturals	25
23. The Feeble Letters	26
24. Changes of the Feeble Letters	27
25. Unchangeable Vowels	28
26. Syllables, and their Influence on the Quantity of Vowels	29

SECT.	PAGE
27. Changes of Vowels, especially in Reference to their Quantity	30
28. Rise of new Vowels and Syllables	32
29. The Tone; Shifting of the Tone; and of the Pause	32

PART II.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

30. Roots and Stem-Words	34
31. Grammatical Structure	36

CHAP. I.

THE ARTICLE AND PRONOUN.

32. The Article	37
33. The Personal Pronoun in general; Tables of the same	37
34. Verbal Suffixes	41
35. Nominal Suffixes, or Possessive Pronouns	42
36. Suffixes to Particles	43
37. Other Pronouns	43

CHAP. II.

THE VERB.

38. General View	44
39. Ground-forms of the Verb; Conjugations	45
42. The Regular Verb	47

A. *The Ground-form or Kal.*

43. Form and Signification of Kal	47
44. Præter of Kal and its Inflexion	47
45. The Infinitive	48
46. The Imperative	49
47. The Future and its Inflexion	49
48. Peculiar Changes of the Future and Imperative	50
49. The Participle	52

<i>B. Derived Conjugations.</i>		PAGE
SECT.		
50. Niphal		52
51. Piel and Pual		53
52. Hiphil and Hophal		55
53. Hithpael		56
54. Unusual Conjugations		57
55. Quadrilaterals		58
56. Verbs with Gutturals		58
57. Verbs Pe Guttural		59
58. Verbs Ayin Guttural		59
59. Verbs Lamedh Guttural		60
60. Changes of the Verbal-Forms effected by the Suffixes		61
61. Præter with Suffixes		61
62. Infinitive and Imperative with Suffixes		61
63. Future with Suffixes		62
<i>The Irregular Verb.</i>		
64. General View		62
65. Verbs קָטַל		63
66. Verbs שָׁבַע		63
67. Verbs סָפַר		65
68. Verbs בָּרַךְ ; First Class, or Verbs originally בָּרַךְ		66
69. Verbs בָּרַךְ ; Second Class, or Verbs properly בָּרַךְ		67
70. Verbs בָּרַךְ ; Third Class, or Imperfect Verbs בָּרַךְ		67
71. Verbs בָּרַךְ		67
72. Verbs בָּרַךְ		69
73. Verbs בָּרַךְ		70
74. Verbs בָּרַךְ		70
75. Verbs Doubly Anomalous		73
76. Relation of the Irregular Verbs to one another. Bilateral Verbs		74
77. Defective Verbs		74
CHAP. III		
T H E N O U N.		
78. General View		75
79. Forms which mark the Gender of Nouns		75
80. Derivation of Nouns		76
81. Primitive Nouns		77
82. Verbal Nouns in general		77
83. Nouns derived from the Regular Verb		77
84. Nouns derived from the Irregular Verb		79
85. Denominative Nouns		80
86. The Dual and Plural		81
87. The Construct State		82
88. The Noun with Suffixes		83
89. Declension of Nouns		84
90. Declension of Masculine Nouns		84
91. Vowel-Changes in the Formation of Feminine Nouns		88
92. Declension of Feminine Nouns		89
93. Paragogic Letters; He, Yodh, and Vav		90
SECT.		PAGE
94. List of Irregular Nouns		90
95. Numerals; I. Cardinal Numbers		91
96. Do. II. Ordinal Numbers		93
CHAP. IV.		
T H E P A R T I C L E S.		
97. General View		93
98. Adverbs		94
99. Prepositions		95
100. Prefix Prepositions		95
101. Prepositions with the Plural Form		96
102. Conjunctions		97
103. Interjections		97
—		
PART III.—SYNTAX.		
CHAP. I.		
S Y N T A X O F T H E N O U N.		
104. Relation of the Substantive to the Adjective;— of the Abstract to the Concrete		95
105. Use of the Genders		99
106. The Plural, and Collective Nouns		100
107. Use of the Article		102
108. Omission of the Article		103
109. Article with the Compound Subject		103
109. Do. with the Adjective or Pronoun belong- ing to a Noun made Definite by a Genitive or Suffix		103
110. Connexion of the Substantive with the Ad- jective		104
111. Apposition		104
112. The Genitive; Expression of it by Circumlocu- tion		105
113. Repetition of the Relation of Genitive in suc- cessive Nouns		105
113. The Genitive as designating the <i>Object</i>		105
113. The Genitive as supplying the Place of <i>Apposition</i>		105
114. The Construct State before a Preposition, the Relative, or וְ		106
115. Mode of designating the other Cases		106
116. Use of the Accusative		106
117. Modes of expressing the Comparative and Su- perlative		107
118. Syntax of the Numerals		107
CHAP. II.		
S Y N T A X O F T H E P R O N O U N.		
119. Use of the Personal Pronoun		108
120. The Demonstrative and Interrogative Pronouns		109
121. Use of the Relative Pronoun		109
122. Mode of expressing those Pronouns for which the Hebrew has no proper Forms		110

CHAP. III.

SYNTAX OF THE VERB.

SECT.	PAGE
123. Use of the Tenses ; General View	111
124. Use of the Præter	111
125. Use of the Future	112
126. Use of the Varied and Converse Future	113
127. The Imperative	114
128. Use of the Infinitive Absolute	115
129. Infinitive Construct	116
130. Construction of the <i>Inf. Constr.</i> with the Gei- tive and the Accusative	117
131. Use of the Participle	117
132. Construction of the Participle	118
133. The Optative	118
134. Persons of the Verb	119
135. Construction of the Verb with the Accusative	120
136. Verbs which govern two Accusatives	121
137. Construction of Verbs with Prepositions	121
138. <i>Constructio Prægnans</i>	121
139. Construction of Verbs with one another	122
140. Construction of Passive Verbs	123

CHAP. IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

141. Manner of expressing the Copula	124
142. Arrangement of the Parts of Speech in a Sen- tence ; Case Absolute	124
143. Relation of the Subject and Predicate in respect to Gender and Number	125
145. Construction of the Compound Subject	127

CHAP. V.

USE OF THE PARTICLES.

147. The Adverbs	127
148. Construction of Adverbs	129
149. Words which express Negation	129
150. Interrogative Words and Sentences	130
151. The Prepositions	132

SECT.	PAGE
152. The Conjunctions	135
153. The Interjections	138

PARADIGMS OF VERBS	139
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EXERCISES IN HEBREW GRAMMAR.

INTRODUCTION	150
I. Exercises on the Pronunciation of the Conso- nants and Vowels, and on the Manner of writing them in Connexion	151
II. Exercises in Syllabication	152
Use of Sheva, (§ 10)	153
Qamets-Hhatuph, (§ 9)	154
III. Doubling of Consonants.—Aspiration of the Mutes	154
Distinction of Daghes forte and Daghes lene	154
Use of Daghes lene, (§ 21).	154
IV. Quiescence of the Feeble Letters	155
V. Changes of Vowels ; Rise of New Vowels and Syllables	156
I. Changes of Vowels. (§§ 25, 27)	156
II. Rise of New Vowels and Syllables. (§ 28)	157
VI. Promiscuous Exercises for Review of the pre- ceding Sections	158
VII. Inflexion of the Verb	158
VIII. Declension of Nouns	160
Declension of Feminine Nouns. (§§ 91, 92)	161
IX. Exercises in Analysis	163

CHRESTOMATHY.

FIRST LESSONS IN TRANSLATING	164
Genesis, Chapter XII.	166
— Chapter XIII.	166
NOTES ON THE FIRST LESSONS IN TRANSLATING	168
Genesis, Chapter XII.	173
— Chapter XIII.	174

HEBREW GRAMMAR.

INTRODUCTION.

§ 1.

THE SEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew Language is only one of the branches of a great parent stock in western Asia, which, besides Palestine, originally embraced Syria, Mesopotamia, Babylonia, Arabia, and Æthiopia. For this stock of languages, and the race by which it was spoken, no name has been sanctioned by usage. The appellation *Semitish languages*, however, is now in common use, and is at least universally understood. It has been adopted because most of the people who spoke these languages were descended from Sem,* and may be retained for want of one more appropriate. The name *Oriental languages*, which has also been used, is far too comprehensive.

2. The languages of this stock bear much the same relation to each other as those of the Germanic, (High German, Low German, Dutch, Swedish,) and of the Slavic, (Vendish, Polish, Russian.) Its three principal branches were—(a) The *Aramaean*, divided into (West-Aramaean) *Syriac*, and (East-Aramaean) *Chaldee*. (b) The *Hebrew*, with which agree the few remains of the *Phœnician*. (c) The *Arabic* and *Æthiopic*. The *Samaritan* is the Aramaean mixed with Hebrew forms. Most of these languages are

* See Gen. 10: 21, &c. From Sem was derived the Aramaean race, as well as the Arabian and the Hebrew, but not the Æthiopians and Phœnicians, who were descendants of Ham (vs. 6, 15, &c.); on the contrary, among the posterity of Sem are reckoned (v. 22) the Elamites and Assyrians, whose language was not of the parent stock called Semitish. In opposition to Eichhorn, who was very partial to this appellation, see Stange, *Theologische Symmiktä*, t. i. no. 1.

extinct, or are used only in districts of small extent. The Arabic, on the contrary, is still one of the most extensively spoken of all known languages.

On the east and north, the branches of the Semitish stock were bordered by those of another still more widely extended, which spread itself, under a great diversity of forms, from India even into western Europe. This, as it embraces the Indian (Sanscrit), ancient and modern Persian, Greek, Latin, Gothic, and German languages, is very appropriately called the *Indo-Germanic*. The intimate connexion between the members of this great family of languages (in a wider sense embracing also the Slavic tongues) has been well exhibited by Schmitthenner,* Bopp,† and others. The Chinese and Japanese are entirely different in their character.

3. The most striking peculiarities in the grammatical structure of the Semitish languages are the following:—(a) Among the consonants, which form the body and substance of these languages, are several grades of guttural sounds. The vowels have their origin in three primary sounds—*a, i, u*. (b) Most of the radical words, or *stems*, consist of three letters forming two syllables. (c) The verb has only two tenses; but a striking analogy prevails in the formation of verbals. (d) The noun has but two genders, no terminations of case, and no form of comparison;

* *Ursprachlehre*, Frankfort (on the Maine), 1826.

† *Vergleichende Grammatik des Sanscrit, Zend, Griechischen, Lateinischen, Litthauischen, Gothischen und Deutschen*. Berlin, 1833.

it has, however, a peculiar form for expressing the relation of the genitive. (e) The oblique cases of the pronouns are indicated by forms appended (*suffixa*) to other parts of speech. (f) Scarcely any compounds exist either in nouns or verbs. (g) In the Syntax there is great simplicity, as well as in the structure of sentences, which exhibits no artificial combination of members.

The Arabic, the most perfect of these languages in its structure, has a form to express comparison, and, in poetry, the terminations of *case*. It has also a peculiar manner of expressing the plural, not by appropriate terminations, but by changes in the vowels of the singular; as in German, *bruder*, brother, *brüder*, brothers; in English, *tooth*, *teeth*; *woman*, *women*.

The grammatical structure of the Hebrew is clearly the most ancient. Hence, of many forms the origin is still visible in Hebrew, whilst all traces of it are effaced in the sister dialects. See e.g. the flexion of verbs, (§ 44.)

4. In the province of the *lexicon* also, the Semitish languages differ essentially from the Indo-Germanic. This difference, however, is less than that which appears in the department of grammar; for a great number of Semitish roots and ground-forms* are found also in the languages of the Indo-Germanic stock; and not only those in which there is still apparent an imitation in sound of the thing represented, but those in which it has ceased, or can no longer be traced in consequence of frequent transmission, or in which, from the nature of the case, it could never have existed.

Of roots of the first class, the following are examples, found also in Sanscrit, Greek, Latin, German, &c.; viz. לִּינָה , לִּינָה , λεΐχων , Lat. *lingo*, Sanser. *lih*, Germ. *lecken*, Engl. *to lick*; בִּינָה (kindred forms בִּינָה , בִּינָה .) כִּילָלוּ , κέλλω , κυλίω , Lat. *volvo*, Germ. *quellen*, *wallen*, Engl. *to well*, (old German *galle* for *quelle*, a fountain;) קָרַח , קָרַח , χαράττω , Persian *khariden*, Ital. *grattare*, French *gratter*, Engl. *to grate*, *to scratch*, Germ. *kratzen*; פָּרַח , ($\beta\rho\eta\gamma\eta$) Æol., fracture,) Lat. *frango*, Germ. *brechen*, Engl. *to break*, &c. The middle member is often wanting, or at least no longer discernible; e.g. פָּתַח , פָּתַח , Germ. *tappen*, (in the other languages the letters of the root

are transposed and give the form *pat*; as, Sanser. *pad*, foot, *patha*, way, πάτος , πατίω , ποιός for ποός , Lat. *pes*, *petere*, whence the Germ. *pfad*, Engl. *path*, Germ. *fuss*, Engl. *foot*.) הָלַח , Germ. *hallen*, הָלַח , (*tinnio*.) Germ. *schallen*, to ring.

As an example of a root in which no such imitation of sound is attempted, we give *am*, *ham*, (*sam*.) *gam*, *ham*, in the sense of *together*, [*gathered*.] Hence in Hebrew עָמַם , (kindred form הָקָם , a people, properly an assembly,) עָמַם , (whence עָם , a people, properly an assembly,) עָם , *together*-with, עָמַם , (whence עָם , also, הָקָם , a crowd;) Persian *hem*, *hemeh*, at once; āmā , (āmā), āmōs , āmō , (āmālos , āmādos), the harder form *κοινός*, Lat. *cum*, *cumulus*, *cunctus*; with the sibilant, Sanser. *sam*, σόν , ξόν , ξινός = *κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*, not to mention the Slavic languages, which this root pervades in like manner.

For further illustration, in the case of the personal pronouns and the numerals, see §§ 33 and 95.

This affinity between Semitish and Indo-Germanic roots, recognised in particular cases by many modern philologists, has been fully exhibited in the Latin edition of the author's Hebrew Lexicon;* and this is one of the principal points of view in that revision of the work.

Wholly different from this is the occasional adoption by one language of the words of another; as—

a) when the names by which Indian, Egyptian, or Persian objects are designated in their native lands are admitted into the Hebrew language; e.g. נַיִל , (Egypt. *jero*.) *river*, the Nile; אֲשֵׁר , (Egypt. *achi*.) *grass of the Nile*; דָּרְחָם , Persian *pleasure-ground*, *park*; דָּרְחָם , *daricus*, a Persian gold coin; טוֹבִי , (Malab. *togvi*.) *pavones*; אֲשֵׁר , (Sanser. *aghid*.) *liquum aquile*. Several such words have also passed over into the Greek language; e.g. קָפִי , (Sanser. *kapí*.) *ape*, κῆπος , κῆσος ; קָפִי , (Sanser. *harpása*.) cotton, κάρπασος , *carbasus*.

b) when Semitish names for the products of Asia have been adopted by the Greeks; e.g.

* Literally "stems and roots;" for the import of these terms see the explanation given in note on § 30.—Tr.

* Lexicon manuale Hebraicum et Chaldaicum in V. T. Libros. Post editionem Germanicam tertiam Latine elaboravit, multisque modis retractavit et auxit G. Gesenius, Lipsiæ, 1533.

βύβλος, *byssus*, Egyptian cotton; מִלְכָּה, *λευκάνθος*, *frankincense*.

5. The Semitic mode of writing has this striking imperfection, that only the consonants (with which the signification of the root always connects itself) are written in the line as real letters. The vowels, with two exceptions, are indicated by small points or strokes attached to the letters, above or beneath the line; for the practised reader they may be wholly omitted. These languages, except the Æthiopic, are written from right to left. They all derive their written characters, notwithstanding the great dissimilarity which they exhibit in this respect, from the Phœnician as a common source; from this also sprung the old Greek alphabet.

The Phœnician alphabet may be found, from a sketch furnished by me, in De Wette's *Lehrbuch der hebräisch-jüdischen Archæologie*, p. 287, 2nd ed.

6. The Hebrew language, in its relation to its sister dialects, stands midway between the Aramæan and the Arabic. The Aramæan delights in short and contracted forms with few vowels, in a flat pronunciation, avoiding the sibilant sounds; and neither in its vocabulary, nor in grammatical structure, can be regarded as a rich language. The Arabic makes more frequent use of vowels, and is rich in radical words and grammatical forms. It is therefore more important to the philologist; but in many points the resemblance to the Hebrew is strongest in the Aramæan.

For a full account of what has been done in the grammar and lexicography of these languages, and of their character and literature, see the preface to my *Hebr. Handwörterbuch*, ed. 2nd and foll. [Translated for the Biblical Repository, vol. iii. no. ix.]

§ 2.

HISTORY OF THE HEBREW AS A LIVING LANGUAGE.*

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name *Hebrew language* (הֵבְרֵאִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is

* See the author's *Geschichte der hebräischen Sprache und Schrift. Eine philologisch-kritische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache*. Leipzig, 1815. §§ 5—18.

called, Isa. 19 : 18, (poet.) *language of Canaan*. In 2 Kings 18 : 26, (comp. Isa. 36 : 11, 13,) and Neh. 13 : 24, persons are said to speak הֵבְרֵאִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation. (Jer., Neh., Esth.)

Of the names *Hebrews* (הֵבְרֵאִים, Ἑβραῖοι, *Hebraei*) and *Israelites* (יִשְׂרָאֵלִים, *Israëlites*), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people, (Gen. 40 : 15. 43 : 32,) or when persons who are not Israelites are introduced as speaking, (Gen. 39 : 14, 17. 41 : 12. comp. the author's Lex. under הֵבְרֵאִים.) The Greeks and Romans—as Pausanias, Josephus, Tacitus—use only the name *Hebrews*. It is properly an appellative, and means *that which is beyond, or on the other side—people from the country on the other side*. It is formed by the addition of the derivative syllable הַ (§ 85, no. 6) from הַבְּרָא, *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given by the Canaanites to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. 14 : 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. 10 : 21. Num. 24 : 24.

In the writings of the New Testament, the term *Hebrew* (ἑβραϊστί, John 5 : 2. 19 : 13. 17. 20—ἑβραῖς ἐλάλεκτος, Acts 21 : 40. 22 : 2. 26 : 14) was also applied to what was then the vernacular language of Palestine, (see no. 5 of this section,) in distinction from the Greek. Josephus, however, understands by γλῶσσα τῶν Ἑβραίων, (Antiq. 1, 2, and often elsewhere,) the ancient Hebrew.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee paraphrases of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*. So, in India, the Sanscrit is called the sacred language, because in this the sacred books are written,

in distinction from the common spoken language.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it as perfect as it ever became in its structure, and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

The proofs of the identity of the Hebrew and Phœnician languages consist, partly in the agreement between the former and such few traces of the Canaanitish or Phœnician as have been preserved in various ways, (e. g. in inscriptions, on coins, and in occasional passages in old writers,—see *Gesch. der Hebr. Sprache*, 'S. 223 ff.) partly in Canaanitish names of persons and places, which are manifestly Hebrew, e. g. אֲבִי הַמֶּלֶךְ, *father of the king*; מֶלֶךְ צְדִיק, *king of righteousness*; יְרוּשָׁלַיִם, *city of books*. The Punic language moreover, which proceeded from the Phœnician, was closely related to the Hebrew. See *Gesch. der Hebr. Sprache*, as above, and the list of Phœnician and Punic proper names in *Hamacheri Miscellanea Phœnicia*, p. 183

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament: viz., of prose writings (historical), the Pentateuch, Judges, 1 and 2 Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Job; of the earlier prophets, in the following chronological order, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*) and probably the book of Job, stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, lies in some obscurity, as it is still a subject of critical controversy whether the Pentateuch proceeded, either wholly or in part, from Moses, and if not, to what age the several books are to be assigned.* For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words אָוִן, *he*, (§ 33, Rem. 7,) and צָעִיר, *young man*, were still of *common gender*, and used also for *she*, and *young woman*. Some harsh forms of words, e. g. אֲרָמָה, אֲרָמָה, which are common in these books, are exchanged in others for the softer ones, אֲרָמָה, אֲרָמָה.

On the other hand, in Job, Jeremiah, and Ezekiel, are found several traces of the Chaldee colouring which distinguishes the language of the second or silver age. See no. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style as will materially aid us in tracing the history of the language during this period. In respect to several of them moreover, especially the anonymous historical books, the date of composition cannot be definitely determined. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is less strongly marked than it is, for example, in the Greek language. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Syriac, as the common forms of expression, and are perhaps to be historically

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i. p. 398 foll., of Prof. Keith's translation. That of the Pentateuch has also been successfully vindicated by many distinguished scholars. For a view, by the same writer, of the *Causes of the Denial of the Mosaic Origin of the Pentateuch*, see nos. xxx. and xxxii. of the *Biblical Repository*.—Tr.

regarded as *archaisms*, which the Hebrew retained only in poetry. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their oral poetic discourses the sentences run on to greater length, and the parallelism is less regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially De Wette Commentar über die Psalmen, Einleitung § 7,* (3d edition, Heidelberg, 1829.) The subject is briefly treated in my Hebr. Lesebuch, S. 73, ff.

Of *poetical words*, for which others are used in prose, the following are examples, viz. אָנָּחַ = אָנָּחַ, *man*; דֶּרֶךְ = אֶרֶץ, *path*; בֹּא = אָתָּה, *to come*; דְּבַר = קִלְבָּהּ, *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אַבְרָהָם, *strong one*, for *God*; אָרֶבֶת, *do.* for *bullock, horse*; לְבַנָּה, *alba*, for *luna*; הַיָּחִידָה, *unicus*, *that which is dearest*, for *life*.

Examples of poetical *forms* are, (a) the plural forms of prepositions of place, (§ 101,) e. g. אֲנִי = אֲנִי, אֲנִי = אֲנִי, אֲנִי = אֲנִי; (b) the paragogic letters ה־, ו־, י־ appended to the noun, (§ 93); (c) the suffixes מִן, לְ, מִן, לְ, מִן, לְ, for מִן, לְ, מִן, לְ, (§ 33); (d) the plural ending יָ, for יָ, (§ 86, 1.) Among the peculiarities of syntax are, the far less frequent use of the article, of the relative, and of the sign of the accusative; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future, (§ 48, 4.)

5. The second or silver age of the Hebrew language and literature extended from the return of the Jews from exile to the time of the Maccabees, about 160 years before Christ. It was chiefly distinguished by an approximation to the East-Aramaean or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and continued to employ it as the popular language after their return. Hence it exerted a constantly increasing influence upon the ancient Hebrew, which continued to be the

language of books, and towards the time of Christ wholly supplanted it. The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. 8:8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following; viz. 1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, Canticles, and some of the Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms, (120 ff., 139.) The books of Daniel and Ezra contain portions which are wholly written in the Chaldee language. (Daniel 2:4 to 7:28. Ezra 4:8 to 6:18. also 7:12—27.)

To this later form of the language, as affected by the influence of the Chaldee, belong—

1. *Words*, for which others are used by the earlier writers; e. g. זְמַן, *time* = עֵת; לָקַח, *to take* = לָקַח; סוּף, *end* = אֶחָד; שָׁלַט, *to rule* = שָׁלַט; also several names of months, as יָמִין = יָמִין (to say)

2. *Significations* of words; e. g. אָמַר (to say) to command; אָמַר (to answer) to commence speaking; קְדָשִׁים (holy ones) for angels.

3. *Peculiarities of grammar*; e. g. the frequent *scriptio plena* of ו־ and י־, as וְיָדָה, (elsewhere וְיָדָה) and even קָדָשׁ for קָדָשׁ, רֹבֵן for רֹבֵן; the interchange of ה־ and א־ final; the very frequent use of substantives in וְ, יָ, הָ, &c.

We may, notwithstanding, admit the occurrence of Aramæisms in some books, the Canticles for example, at an earlier period and for

* Translated from the Biblical Repository, no. ix.—Tr.

other causes, perhaps from the works having been composed in the northern part of Palestine, and in the neighbourhood of Syria.

The few solitary Chaldaisms which occur in the writings of the golden age may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect; e. g. ψ for ψ (אָשֶׁר, § 37, 2.)

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges 12 : 6, it appears that the Ephraimites always pronounced ψ as ψ ; and in Nehem. 13 : 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the monuments which we possess of Hebrew literature contain all the treasures of the ancient Hebrew language. What has perished of these treasures could not, however, have materially affected our estimation of the ancient Hebrew, which must be regarded rather as a poor than a rich language. In the expression of religious ideas its copiousness and versatility are most fully developed.

§ 3.

WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE.

(Gesch. der Hebr. Sprache, §§ 19—39.)

1. After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that of the so-called Seventy interpreters, (the Septuagint.) It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומין , i. e. *translations*) were made in Palestine and Babylonia.

The interpretations, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mischna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The language of both is a mixture of Hebrew and Chaldee.

2. To the period of time between the conclusion of the Talmud and the age of the first writers on the grammar of the language belongs, chiefly, the application of vowel signs to the text.* Of the same period is the collection of critical observations called the *Masora* (מסורה , *traditio*), by which the still-received text of the Old Testament was settled, and from which it bears the name of the *Masoretic text*.

The various readings of the Qeri are the most important portion of the Masora. § 17.

3. The first attempts to illustrate the grammar of the language were made, after the example of Arabian scholars, in the tenth century. What was done by *Saadia* in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Juda Ching* and *R. Jona ben Gannach*, composed in the Arabic language. Aided by these labours of his predecessors, *R. David Kimchi* acquired among Jewish scholars his reputation as the classical grammarian of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still employed; e. g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בְּתוֹכָם , &c.

R. Saadia Gaon, Rector of the Academy at Sora, near Babylon, (ob. 942,) wrote *Liber Linguae Sanctae*, known only from the quotations of the Rabbins.

R. Juda Ching, (Arab. *Abu Zacharia*), styled *caput sive princeps grammaticorum*, was a physician at Fez, about the year 1040. He composed some treatises on difficult points in grammar; e. g. *De Verbis Quiescentibus, Geminatis*, in the Arabic language. I have a copy of an

* See § 7, 2, 3.

Oxford manuscript of these works, which I intend to publish.

R. *Jonu ben Gannach*, (Arab. *Abulwalid Merwan b. G.*), physician at Cordova about 1120, wrote the first complete grammar, with the title *Liber Splendoris*, **کتاب اللمع**, which is also found in manuscript (though very indistinct) at Oxford. Even in this early work the arrangement is made with reference to the three parts of speech. It was afterwards translated by other Rabbins into Hebrew. *Liber Supplementi* is the title of another grammatical work of this writer, intended as a supplement to R. *Chiug de Verbis Quiescentibus*. See the author's Commentary on Isa. 33 : 1.

R. *Aben Ezra* of Toledo, (ob. 1174,) the most thinking, sagacious, and unprejudiced of the Rabbins, wrote on grammar **ספר שו"ת**, published by Heidenheim, 1808, and **ספר צדק**, (*Book of Parity = Correctness*;) among other editions is that of Berlin, 1769.

R. *David Kimchi* flourished about 1190—1200 in (the then Spanish) Narbonne. He wrote in **קבלה** (*Perfectio*), containing a lexicon and grammar. The grammar forms the first part, and has been very often printed. I have before me an edition bearing the date (5) 553, (A.D. 1793,) Fürth.

Elias Levita, a German, who taught at Padua, Rome, Venice, (ob. 1549,) first admitted the modern origin of the vowel points, and was, in consequence, accused of heresy. He wrote *Liber Electi, Capita Elia*, and many other grammatical works.

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin*, (ob. 1522,) to whom Greek literature also is so much indebted. He, however, as well as *Sebast. Münster* (ob. 1552) and *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. *Lud. Cappellus* (ob. 1638) led the way to the opposite extreme, a rash distrust of this source of knowledge, and especially of the authority of the vowel points. *J. A. Danz* (Jena, ob. 1654) introduced a formal and pedantic method of treating the subject. After the middle of the seventeenth century, the field of view gradually widened; the study of the kindred languages, in England, France, and Holland, through the labours of such men as *Ed. Pococke* (ob. 1691), *Lud. de Dieu* (ob. 1642), *J. H. Hottinger* (ob.

1667), and, most of all, of *Alb. Schultens* (ob. 1750), led to important results in the science of Hebrew grammar.

The most important grammatical works, forming epochs in the history of the science, were the following; viz.

Joh. Reuchlini Phorensis ad Dionysium, Fratrem suum germanum, de Rudimentis Hebr. lib. iii. 1506. fol. (It contains a grammar and lexicon.)

Seb. Münster (Heidelberg), *Opus grammaticum, consummatum.* Basil. 1544. 4to.

Sal. Glass (Jena and Gotha, ob. 1656), *Philologia Sacra*, Lips. 1623. 4to ed. *Dathe*, 1776. 2 vols. 8vo.

(*Lud. Cappelli*) *Arcanum Punctuationis revelatum.* Lugd. Bat. 1624. 4to. He maintained, with *Elias Levita*, the modern origin of the vowel points, and in some instances called in question their correctness. Some of his partisans and followers wholly discarded them.

J. A. Danz, *Literator Ebræo-Chaldæus.* (It treats of the elements and of grammatical forms and inflexions.) 1696. 8vo. *Interpres Ebræo-Chaldæus*, (containing the Syntax.) 1696. 8vo.

Lud. de Dieu (Leyden), *Grammatica Linguarum Orientalium Hebr. Chald. et Syrorum inter se collatarum.* Lugd. Bat. 1628. 4to. The comparison, however, consists chiefly in juxtaposition, not in the treatment of the subject.

J. H. Hottinger, *Gram. quatuor Linguarum, Hebr. Chald. Syr. Arab., harmonica.* Tiguri. 1649. 4to.

Alb. Schultens, *Institut. ad Fundamenta Ling. Hebr.* Lugd. Bat. 1737. 4to.

N. W. Schröder (Grüningen, ob. 1798), *Institut. ad Fundamenta Ling. Hebr.* Grüningen. 1766. (Often republished.)

To estimate correctly those works which have since appeared, and which are of permanent scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, (1) a correct observation and a systematic arrangement of all the phenomena of the language; (2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language.

Among recent grammatical works, the most valuable are—

The author's *Gramm. krit. Lehrgebäude der Hebr. Sprache.* Leipz. 1817.

G. H. A. Ewald, *krit. Grammatik der Hebr. Sprache.* Hannover. 1827. [*Gramm. d. Hebr. Spr.* 2te Aufl. Leipz. 1835.]

Dr. Samuel Lee's *Lectures on Hebrew Grammar.* London, 1827.

[*A Critical Grammar of the Hebrew Language*, by Dr. I. Nordheimer. Vol. i. New York, 1838.]

§ 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., *sounds* expressed by *letters, words, and sentences.*

The first part, which treats of the elements, contains therefore instruction respecting the *sounds* and the representation of them by letters, (orthography.) It teaches the art of *reading*, i. e., of expressing the written signs by the sounds which they represent, (orthoëpy,) and of writing words agreeably to established usage, (orthography.) It treats moreover of sounds as connected in syllables and words, and exhibits the peculiarities which accrue to them from this connexion.

In the second part, which treats of grammatical forms and inflexions, *words* are regarded as formed into *parts of speech.* It treats, (1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; (2) of inflexions, i. e., of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shews (1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; (2) assigns the laws by which the parts of speech are united in sentences, (syntax in the stricter sense.)

In the Hebrew language, the syntax embraces much which in Latin and Greek is regarded as belonging to the second part; e. g., the comparison of adjectives. The second part treats of gender only with respect to *form*, while the principles which regulate the *use* of it belong to syntax.

In elementary books, it is sometimes necessary, for the convenience of the learner, to avoid nice distinctions; e. g., in the conjugations of verbs, the separation of the form from its signification, although the latter, strictly speaking, belongs to syntax.

PART I.

OF THE ELEMENTS.

CHAPTER I.

READING AND ORTHOGRAPHY.

§ 5.

THE CONSONANTS, THEIR FORM AND NAMES.
(*Lehrgeb.* § 2.)

1. The Hebrew letters now in use, called the *Assyrian*, or *Chaldee square* character, are not of the oldest and original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Phœnician letter, (§ 1, 5.)

The Chaldee square letter is also derived from the Phœnician, but seems to have properly belonged to the Aramæan branch of the Semitic race. It was introduced among the Hebrews at the same time with the Aramæan language (§ 2, 5), and gradually displaced the ancient Hebrew character.

The square letter is used in most manuscripts of the Old Testament, only a few being written with the Rabbinic or Samaritan character. The Palmyrene, and the Aramæan on the monument of Carpentras, most nearly

resemble it. See Kopp, *Bilder und Schriften der Vorzeit*, ii. S. 157 ff.

In regard to the details respecting the origin of this character, and the time of its introduction among the Hebrews, there is still some obscurity. See *Gesch. der Hebr. Spr.*

und Schr., S. 140 ff.; and Hupfeld in Ullmann und Umbreit's *Theol. Studien*, 1830, numbers 2, 3.

2. The alphabet consists of twenty-two consonants, three of which have also the power of vowels, (§ 7, 2.)

HEBREW ALPHABET.

FORM.	Represented by	Sound.	Hebrew name.	Sounded as*	Signification of the names.	Numerical value.
Final. א	א	'	אָלֶפֶת	Ā'-lēph	Ox	1
ב	bh, b	v, b	בֵּית	Bēth	House	2
ג	gh, g	g	גִּמְלוֹ	Gī'-mēl	Camel	3
ד	dh, d	{ ^{th in} this, d	דֹּלֶת	Dā'-lēth	Door	4
ה	h	h	הָה	Hē	(doubtful)	5
ו	v	v	וָו	Vāv	Hook, pin	6
ז	z	z	זַיִן	Zā'-yīn	Armonr	7
ח	hh	hh	חֵיה	Hhēth	Enclosure	8
ט	t	t	טֵיט	Tēt	Snake	9
י	y	y	יָד	Yōdh	Hand	10, 11, &c.
ך	kh, k	kh, k	כָּף	Kāph	The hand bent	20
ל	l	l	לֶמְדָּה	Lā'-mēdh	Ox-goat	30
ם	m	m	מַם	Mēm	Water	40
נ	n	n	נֵן	Nūn	Fish	50
ס	s	s	סָמְךָ	Sā'-mēkh	Prop	60
ע	ע	"	עַיִן	Ā'-yīn	Eye	70
ף	ph, p	f, p	פֵּה	Pē	Mouth	80
צ	ts	ts	צַדִּי	Tsā'-dhē'	Fish-hook	90
ק	q	q	קוֹף	Qōph	Ear [<i>Ansa</i>]	100
ר	r	r	רֵשֶׁת	Rēsh	Head	200
ש	sh, s	sh, s	שֵׁן	Shīn	Tooth	300
ת	th, t	th, t	תָּו	Tāv	Cross	400

* For the sounds of the vowels in this column, see note on § 8.

HEBREW ALPHABET, WITH DIACRITIC SIGNS.				ARABIC ALPHABET.				SYRIAC ALPHABET.
FORMS.		Represented by	Sounds.	UNCON- NECTED.	CONNECTED with preced- with preced. ing letter. and fol. do.		with fol. do.	
Final.	א	א	'	ا	ا			ܐ
	ב	ב	v	ב	ب	ب	ب	ܒ
	ב	ב	b			ב	ב	
	ג	ג	gh	ג	ج	ج	ج	ܓ
	ג	ג	g			ג	ג	
	ד	ד	dh	ד	ד	ד	ד	ܕ
	ד	ד	d			ד	ד	
	ה	ה	h	ה	ه	ه	ه	ܚ
	ו	ו	v	ו	ו	ו	ו	ܘ
	ז	ז	z	ז	ز	ز	ز	ܙ
	ח	ח	hh	ח	ח	ח	ח	ܘܚ
	ט	ט	t	ט	ט	ט	ט	ܘܚ
	י	י	y	י	ي	ي	ي	ܝ
ך	כ	כ	kh	כ	ك	ك	ك	ܟ
	כ	כ	k			כ	כ	
	ל	ל	l	ל	ل	ل	ل	ܠ
ם	מ	מ	m	מ	م	م	م	ܡ
ן	נ	נ	n	נ	ن	ن	ن	ܢ
ס	ס	ס	s			ס	ס	ܣ
	ע	ע	"	ע	ع	ع	ع	ܥ
ף	פ	פ	ph, f	פ	ف	ف	ف	ܦ
	פ	פ	p			פ	פ	
ץ	צ	צ	ts	צ	ص	ص	ص	ܥ
	ק	ק	q	ק	ق	ق	ق	ܩ
	ר	ר	r	ר	ر	ر	ر	ܪ
	ש	ש	sh	ש	ش	ش	ش	ܫ
	ש	ש	s			ש	ש	
	ת	ת	th	ת	ث	ث	ث	ܚܘܚ
	ת	ת	t	ת	ت	ت	ت	ܚܘܚ
			th in thin					
			t					
			א					

3. The final letters ך, ם, ן, ם, ך,* with the exception of ם, terminate in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, dilated letters (*dilatables*) are sometimes used. These are,

ם, ת, ל, ה, א, (אֵלֶּיךָ.)

1. The figures of the letters in the oldest Semitic alphabets, as the Phœnician, are rude representations of visible objects, of whose names they were the initials; e. g., ך, the rude figure of a camel's neck, for א (אֵלֶּיךָ), the initial letter of אֵלֶּיךָ, a camel; ם, properly an eye, for ע, (עֵינַי, eye.) The oldest form of these letters does not appear even in the Phœnician alphabet, much less in the square character now in use. Of course, in many cases, the letters exhibit no resemblance to the objects represented by their names.

The most probable explanation of the names of the letters is given in the alphabet. For further particulars see *Gesch. der Hebr. Spr.*, S. 168, and the initial articles under the several letters in the author's Hebrew Lexicon.

2. The numerical power of the consonants is given in connexion with the alphabet. From 500 to 900, hundreds are sometimes expressed by the five final letters; thus, ך 500, ם 600, ן 700, ם 800, ך 900. Others express them by ה=400, with the addition of the remaining hundreds; as אה=500. Fifteen is expressed by ט=9+6, not by ה, because these are the first two letters in the name of God. The units, marked with two dots, stand for thousands; e. g., שׁ=1000.

3. Abbreviations of words do not occur in the text of the O. T. They are found on coins, and in the writings of the later Jews. The sign of abbreviation is an oblique stroke, as ך for אֵלֶּיךָ. Two abbreviations should be noted, as they are frequent in grammatical writings—viz., ך for אֵלֶּיךָ, *aliquis*, and ו for וְ, *et completio*=*et cætera*. The abbreviation for אֵלֶּיךָ is ך or ך.

* These letters are supplied with vowels and pronounced together thus אֵלֶּיךָ. Such *voces memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

§ 6.

PRONUNCIATION & DIVISION OF CONSONANTS.

(Lehrgeb. § 3.)

1. Very many of the principles which regulate the changes both of consonants and vowels are founded on the original pronunciation of the former. It is important, therefore, to ascertain this pronunciation as far as possible. Our knowledge of this is derived, partly from the pronunciation of the kindred dialects, particularly of the Arabic, still a living language; partly from observing the similitude and interchange of letters in the Hebrew itself, (§ 19;) partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g., ך, ם.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance to each other.

1. Among the gutturals א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel it is almost lost upon the ear, (אָרָא, *amap*;) like the *h* in the French *habit*, *homme*. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own, (אָמָא, *môtsâ*.) § 23, 2.

ה before a vowel is exactly our *h*, (*spiritus asper*;) after a vowel at the end of words, it may, like א, unite its sound with that of the preceding vowel, (הָאָלָא, *gâlâ*;) or it may retain

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See an excellent treatise on this subject by Hupfeld in *Jahn's Jahrbuchern f. Philologie*, 1829, H. 4.

its character as a guttural, (גָּבַח, *gá-bhāh*.) § 14.

ר is very nearly related to א, a sound peculiar to the organs of the Semitish race. Its hardest sound is that of a *g* slightly rattled in the throat; as גָּבַח, LXX. Γόμορρα; גָּבַח, Γάλα; it is elsewhere, like א, a gentle breathing, as in גָּבַח, 'Hli; גָּבַח, 'Amalék. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. Wholly false is the Jewish pronunciation by a nasal *gn* or *ng*.

ק is the hardest of the guttural sounds. It was a guttural *ch*, as uttered by the Swiss and Poles, resembling the Spanish *x*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ק also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids, (*l, m, n, r,*) but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 4.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ק and ק, as well as the different pronunciations of ק, כ, צ, (see Second Alphabet,) are indicated by diacritic points. Two letters are thus made from each; from ק the softer ע *Ain*, and the harder ע *Ghain*; from ק the softer ח *Hha*, & the harder ח *Kha*. Moreover the several modifications in the meaning of stem-words are distinguished by employing for one the hard, and for the other the soft pronunciation and orthography. In like manner, in German, *das* [*that*, pronoun] and *dass* [*that*, conjunction], *wider* [*against*] and *wieder* [*again*], *für* [*for*] and *vor* [*before*], were originally the same word, distinguished from each other neither in speech nor in writing. [Compare in English, *bliss*, to *bless*; *thorough*, *through*.] E. g., קָבַח, (1) to pierce, to be pierced—Arab. קָבַח, (2) to open, to loose—Arab. קָבַח, חָלַח; — קָבַח, to smooth, hence (1) to shave smooth, as the head, Arab. with ח — (2) to work upon, to form, to make, Arab. with ח. See the Lexicon under the words, קָבַח, חָלַח, עָבַח. The Arabic language owes much of its copiousness to the application of this method of distinguishing words originally the same.

ש and ש were originally one letter, ש, (pronounced without doubt like *sh*.) and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point. ש, *sh*, occurs most frequently.

ש resembled ט in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to ש. Hence שָׁרַח, to close up, and שָׁרַח, to reward, are different and independent stems, as also שָׁרַח, to be foolish, and שָׁרַח, to be wise. At a later period this distinction was lost, and hence the Syrians employed only ט for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as שָׁרַח = שָׁרַח, to hire, Esr. 4: 5; שָׁרַח for שָׁרַח, folly, Eccles. 1: 17.

ז was properly דs, (hence in the Septuagint ζ,) as נ was *ts*. In both, however, the hissing sound predominated, and the Seventy represent נ by Σ merely. In Arabic, the predominance of the flat sound is indicated by a point.

3. The six consonants, ה, ה, ב, ג, ד, ג, (ה, ה, ב, ג, ד, ג) have a twofold pronunciation:—(a) a soft sound, uttered with a gentle aspiration, (*aspirata*;) (b) a hard, slender sound (*tenuis*) without the aspiration, which is indicated by a point; thus, ה, § 13.* The modern Greeks aspirate β, γ, δ, the Danes *d* at the end of words. The Greeks have two signs for the twofold pronunciation of the remaining letters of this class: כ, χ, ב, φ, π; ה, θ, ρ, τ.

ק and ט differ essentially from כ and ת. The former are uttered with stronger articulation, and with a compression of the organs of speech in the back part of the mouth. The Æthiopians have also the corresponding hard sound of *p*.

In the Hebrew, as well as in all the Semitish dialects, the strength and harshness of

* General usage in this country sounds ק as *th* in *thin*, ת as *t*; ד as *th* in *that*, ד as *d*; ש as *ph* or *f*, ש as *p*; ב as *v*, ב as *b*; נ and נ both as *g* hard; כ as *h* or *k*, כ as *k*. To sound נ and כ, pronounce *g* and *k*, rolling the palate with the same breath. As our organs are not accustomed to this, it is attended at first with a little difficulty.—Tr.

pronunciation which characterized the earlier periods of the language gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, (1) in the preference of the softer letters—e. g., פּוֹץ, פּוֹץ, (see § 2, 3, Rem.) Syr. פּוֹץ; (2) in the pronunciation of the same letter; thus in Syriac פּ has always a feeble sound: the Galileans uttered this letter as well as פ like פּ. In Æthiopic פ has the sound of s, פ that of h.

3. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- a) Gutturals, א, ה, ח, ע, (אחחא)
- b) Labials, פ, ב, ג, ו, (בופח)
- c) Palatals, ק, צ, נ, י, (קצנ)
- d) Linguals, ד, ט, ז, with ל, ש, (דלטזלש)
- e) Dentals, ט, צ, ד, ז, (טצדז)

ו partakes of the character of both the first and fifth classes.

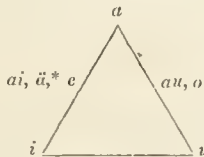
The liquids also ו, ז, ג, ש, which have in many respects a common character, are to be regarded as a separate class.

§ 7.

THE VOWELS IN GENERAL,
VOWEL-LETTERS, AND VOWEL-SIGNS.

(Lehrgeb. §§ 6, 8.)

1. The origin of the scale of five vowels, *a, e, i, o, u*, in the three primary vowel sounds, *A, I, U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. *E* and *O* arose from the union of *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ē* arising from *ai*, *o* from *au*, according to the following scheme:



* This character has in German nearly the sound of *ay* in *day, pray*, approaching that of *e* in *err*. The student will bear in mind that the author sounds *a* as it is heard in *father*, *i*, as in *machine*, *e* like *a* in *fate*, *au* like *ou* in *found*, and *u* like *oo* in *moon*.—Tr.

The Arabians have not the vowels *ē* and *ō*, and always use for them the diphthongs *ai* and *au*; e. g., بَيْن, Arabic بَيْن *baina*; בֵּי, Arab. يَوْم *yaum*. It is only in the popular language that these diphthongs are occasionally contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin, (e. g., Cæsar, Καῖσαρ; Σαῦμα, Ion. Σῶμα,) from the French pronunciation of *ai* and *au*, and from the German popular dialects, (*auch, öch*.) But it is most clearly exhibited in the Sanscrit, which has no other *ē* and *ō* than those which arise from *ai* and *au*.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented, not by appropriate signs, but by certain consonants, employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ו (the Lat. *V* and the old German *W*) represented *U* and also *O*; י (the Lat. *i*) represented *I* and also *E*. The designation of א, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except that in some cases א was used for long *a*.

Even these two vowel letters (ו and י) were used but sparingly, being employed only when the sounds which they represent were long. In this case also they were sometimes omitted, § 8, 4. Everything else relating to the quality and quantity of the vowel sounds with which each word should be uttered, as well as the cases in which a consonant should be pronounced with or without a vowel, was left to be determined by the reader's knowledge of the language; and even in respect to ו and י, he was to decide for himself, in every instance, whether they were to be regarded as vowels or consonants.

אָטל, e. g., might be read *qatal, qatel, qatol, q'tol, qotel, qittel, qattel, quttal*; דַּבֵּר, *dabhar*, (a word,) *debher* (a pestilence,) *dibber*, (he hath spoken,) *dabber*, (to speak,) *dobher*, (speaking,) *dubbar*, (it has been spoken;)

* So in Sanscrit and Æthiopic, of all the vowels short *a* alone is not indicated by any sign, and the consonant by itself is pronounced with this vowel.

מוּת might be *maveth* (death) or *muth, moth*, (to die); בֵּין might be read *bin, bēn, bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. The later writers, it is true, inserted the vowel letters very often where they were omitted by the earlier; e. g., דָּוִד for דוד (*David*), קֹדֶשׁ for קדשׁ, (*qodesh*, holiness.) All else must be supplied by the reader's familiarity with his mother tongue. With what facility this might be done is manifest from the fact, that even since the invention of a more accurate mode of designating the vowels, the Arabians and modern Jews very seldom avail themselves of it, the Persians scarcely ever.

The *written* form of the Semitish languages exhibits a striking neglect of vowels in comparison with consonants. This, however, has its foundation in the *language* itself. The consonants are the *body* of the language; with these is connected the signification, which the vowels only serve to modify. Even at the present day, carelessness in the expression of vowel sounds is characteristic of oriental pronunciation.*

3. The Hebrew having ceased to be a spoken language, the danger of losing the correct pronunciation continually increased, as well as the perplexity arising from this indefinite mode of writing. To remedy these evils the *vowel-signs* were invented. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. Hebr. Spr.*, S. 182 ff. and Hupfeld in *der Theolog. Studien und Kritiken*, 1830, no. 3, where it is shewn that the Talmud and Jerome make no mention of vowel points.

This vowel system has probably for its basis the pronunciation of the Jews of Palestine, and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its

* Perhaps there is also an historical reason in the comparatively late introduction of the inflexion by vowels. See Hupfeld in *Hermes*, xxxi. S. 21 ff.

correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels, and helping sounds, spontaneously adopted in all languages, but seldom expressed in writing. To the same labours for facilitating the reading of the text we owe the accents, (§§ 15, 16,) and the different marks by which the sound of the consonants themselves is modified. (§§ 11—14.)

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel sounds; in the latter there are five, viz. *a, e, i, o, u*.

§ 8.

THE VOWEL SIGNS.

(Lehrgeb. §§ 9—12.)

1. The vowels generally adopted, after the introduction of this system of punctuation, were seven in number. By the Jewish grammarians of the middle ages—as Kimchi, for example—these were divided into *ten, five long and five short*, as appears from the following table, which is presented here in order to exhibit the vowel signs and their connexion with the consonants.

Long Vowels.*

ֶ Qáměts, á; אֵ, yám.

ִ Tsc'ri, ē; שֵׁן, shēm.

ֹ Hhí'rcq magnum, i; בִּין, bīn.

ֻ or ֹ Hhō'lēm, ō; קוֹל, qōl; סוֹבֵן, sōbh.

ֺ Shū'rēq, ū; מוּת, mūth.

Short Vowels, (and doubtful, *uncipites*.)

ֶ Pättáhh', ä; דָּם, dām.

ֶ Sēghōl', ē and é; מֵלֶעֶךְ, mēlēch.

ֶ Hhí'req *parvum*, ī; מִן, mīn; מִן, mīn.

ֶ Qáměts-Ihátūph', ō; לְהוֹג, lhōg.

ֶ Qíbbūts', ū; שְׁלֵחָן, shūl-lhán; מוּתֵי, mū-thī.

* The marks by which the Hebrew vowels are represented in this translation are sounded as in the following table:—

á	like <i>a</i> in <i>hall</i> ; (in the original work, like <i>a</i> in <i>father</i> .)
ā	— <i>a</i> — <i>father</i> ; <i>ā</i> same sound, but shorter, as in <i>after</i> .
ē	— <i>a</i> — <i>tame</i> .
é	— <i>e</i> — <i>err</i> ;
ī	— <i>i</i> — <i>machine</i> ;
ō	— <i>o</i> — <i>no</i> ;
ū	— <i>oo</i> — <i>moon</i> ;
ä	— as in <i>them</i> .
ī	— <i>pin</i> .
ō	— <i>dotting</i> .
ū	— <i>soon</i> .

Rem. 1. The twofold pronunciation of the vowel letter א is indicated by the different positions of the point, as placed above or in the bosom of the letter. The pronunciation of א as i is indicated by the *single* point preceding it; the same letter has the sound of \bar{e} א . See no. 3.

2. The diacritic point over the letters ש and ז sometimes serves also for the vowel Hholem; e. g., שׁוֹנֵה , *sō-nē*; מִשְׁחֵה , *mī-shē*. שׁ (with two points), when no vowel stands under it, is read *shō*, as שׁוֹמֵר , *shō-mēr*; when no vowel stands under the preceding letter, it is read *ōs*; שׁוֹרֵשׁ , *yūr-pōs*.

The form י with a vowel under it is read \bar{o} , י being in this case a consonant; as יָהוּה , *lō-vē*; יֶשׁוּעַ , *yesho-vaḥ*. This form is also read $v\bar{o}$, when the preceding letter has a vowel; as, יָשׁוּעַ , *yā-vōn*.

3. All the vowels, except Hholem and Shureq, are written *under* the consonants, and each is pronounced *after* the letter under which it stands. *Puttahh furtive* is the only exception. (See § 22, 2, b.)

4. The names of the vowels, according to the practice of the Semitish grammarians, are almost all expressive of the position and action of the organs of speech in uttering the vowel sounds. Thus פֶּתַח signifies *opening*; צִיר (also צִירָה), *fractio oris*; פְּרֶזֶר , *frendor*, *gnashing*; הוֹלֵה , *integritas*, from its full tone, (also פִּי מָלֵא , *full mouth*); שׁוֹרֵק , properly *συσπμός*; קָבֵץ , *closing* of the mouth. קָבֵץ , also means closing or contraction; and the reason why long a and short o (קָבֵץ קָבֵץ , *qamets correptum*) have the same name and sign is, that the Rabbins gave to Qamets the impure sound of o . How they are distinguished is shewn in § 9. Only קַנְיָה (*a cluster of grapes*) appears to have derived its name from its form.

Most of the names were so formed that the sound of each vowel was heard in the first syllable of its name. In conformity with this, some write *Sāghol*, (nearly *Sēghol*), *Qomets-hhatuph*, *Qūbbats*. (See Rem. 5, at the end.)

2. This division however fails of exhibiting the relation of the vowels to each other, and also their true quantity, some of those represented as short being often long. A more useful division is into three classes, according to the three primary vowel sounds, as follows:—

1. A sound.

א	Qáměts, long pure a ,	* \bar{a} ;	אָ , <i>yám</i> .
א	Pättáhh', short pure a ,	\bar{a} ;	אַ , <i>dám</i> .
א	Sēghól' (\bar{a}) <i>vocalis anceps</i> ,	\bar{e} ;	אֵ , <i>mē-lēkh</i> .

2. I and E sound.

א	and א	long Hhūrěq,	\bar{i} ;	אִ , or אֵ , <i>nūr</i> .	
א		short Hhireq	- - -	\bar{i} ;	אִ , <i>nūr</i> .
א	and א	Tsē'rī	- - -	\bar{e} ;	אֵ , <i>shēm</i> .
א	(also א)	Seghol, obtuse \bar{e} ,	\bar{e} ;	אֵ , <i>sēth</i> .	

3. O and U sound.

א	Shūrěq	- - - -	\bar{u} ;	אֹ , <i>mūth</i> .	
א	Qūbbūts'	- - - -	\bar{u} ;	אֹ , <i>mū-thī</i> , אֹ , <i>qūb-bā</i> .	
א	and א	Hhólēm	- - -	\bar{o} ;	אֹ , <i>qōm</i> , אֹ , <i>kōl</i> .
א	Qáměts-Hhátuph'	- - -	\bar{o} ;	אֹ , <i>kōl</i> .	

3. The vowels of each class are termed *kindred* vowels. In the first class they are designated by *signs* merely, (§ 7, 2;) in the other two, those which are *always* long are represented by vowel letters whose sound is determined by the accompanying vowel sign. Thus the sound of א is determined by Hhireq (א), Tseri (א), Seghol (א); that of א by Hholem (א) and Shureq (א).

The vowel sign which thus serves to determine the sound of the vowel letter is said to be homogeneous with that letter.

The vowel letter is commonly said to *quiesce* in the vowel. Hence א and א (together with א and א , see § 23) are called *literæ quiescibiles*; where they serve as vowels they are called *quiescents*, (*quiescentes*;) where they are consonants, moveable, (*mobilis*.) It is more proper to say in the first case that they are pronounced as this or that vowel.

In the Arabic language long a is also expressed by a vowel letter, *Alaph*, ا ; it has therefore three vowel letters answering to the three classes of vowels. In Hebrew the case is somewhat different, and א is far more frequently treated as a light breathing. (§ 23, 2.)

* Those who choose to follow the pronunciation of the original work will give to this character the sound of a in *father*; that of a in *hall* is the prevalent pronunciation in this country.—Ta.

4. A long vowel of the second or third class may be written either with or without the vowel letter. The former case is called *scriptio plena*, the latter *scriptio defectiva*. Thus לָקַד, עָקַד are written *fully*; לָקֵד, עָקֵד *defectively*. These letters are called by the grammarians, *matres lectionis*, since they serve as guides in the reading of the text.

The choice of the full or the defective mode of writing appears to have been often arbitrary, the transcribers having written the same word in several different ways; e. g., יְהוֹשִׁיעַ, Ezek. 16 : 60; יְהוֹשִׁעַי, Gen. 26 : 3; יְהוֹשִׁיעַי, Jer. 23 : 4; in other editions יְהוֹשִׁעַי.

It may be remarked, however, (a) that the defective form is most frequently used, for the sake of abbreviation, when a word is increased by additions at the end, as יְהוֹשִׁיעַי, יְהוֹשִׁיעַי; קָהַל, קָהַל; וְהָיָה, וְהָיָה; (b) that the earlier writers of the Old Testament more commonly use the defective, and the later ones the full form.*

In the kindred dialects, when one of these letters is preceded by a vowel sign which is not related, or homogeneous, (§ 8, 3,) their sounds are combined and form a diphthong; e. g., וְ-*au*, וְ-*eu*, † וְ-, וְ-*ai*. But in Hebrew, the *litera quiescibilis* retains, in this case, its consonant power, and such forms are pronounced *âv*, *êr*, *ây*, † e. g., וְ *vâv*, וְ *gêv*, וְ *gôy*, וְ *hhây*. וְ- is in pronunciation the same as וְ-. The Hebrew pronunciation of such diphthongs resembles that of the modern Greeks, (*itacism*), who treat the *v* in *av* and *ev* as a consonant.

We here present a few remarks on the character and value of the several vowels, particularly with reference to their quantity.

1. In the first class, viz. of the *A* sounds, Qamets is the regular vowel in an *open*, and Pattahh in a *closed* syllable, (§ 26, 1;) e. g., לָמַד. We must distinguish, however, the case of the usual pure Qamets, from that in which it quiesces, or originally quiesced, in the vowel letter א; e. g., אָבָה, אָרָב. In such cases it is called *Qamets impure*, and is immutable, (§ 25, 2.)

* The same historical relation is seen in Arabic, especially in the inscriptions on coins.

† Nearly like *oi* in *voice*.—Tr.

‡ Wherever *y* is employed to represent the consonant power of וְ-, the student should sound it as *y* in *you*, not like a vowel as in *ay*.—Tr.

2. Seghol is an obtuse *E* sound. It is analogous to Sheva vocal (§ 10, 2) but stronger, and hence takes its place when its sound is to be prolonged; as לָהִי, לָהִי, לָהִי, לָהִי. Hence also it is usually the supplied vowel when one is needed to facilitate the pronunciation; as לָהִי *ghêl*, for לָהִי *yîghil*. It arises not only from Pattahh and Tseri, but also perhaps from an obtusation of the sounds of vowels of the third class; e. g., אָהָם, originally אָהָם; אָהָם, from אָהָם. In quantity it is a doubtful vowel, (*vocalis anceps*.) It is commonly short, but is sometimes dwelt upon, or prolonged, as in the first syllable of אָהָם, and is strictly long in אָהָם, where it serves to determine the sound of the vowel letter.

3. In the second class, וְ- is a long immutable vowel, and remains such when the *v* falls away. (See no. 4 of this §.) Whether a *v* has been thus omitted can be determined with certainty only from etymology, though the nature of the syllable (§ 26) and the use of Methegh (16, 2) may often assist the inquirer. In Arabic it is *always* written with *Yodh*.

Short *Hhreq* is found very frequently in syllables with sharpened tone; as, אָהָם, *qit-tel*, אָהָם, *im-mi*. It is also frequently supplied to assist in the pronunciation of two vowelless consonants at the beginning of a word, (§ 28, 1,) or as a *furtive* helping vowel at the end; e. g., אָהָם, *bâ-yith*, for אָהָם, *bâyit*, (§ 28, 4.) In the first case the LXX. represent it by *ε* as אָהָם, *Ἐμμανουήλ*; in the Syriac, also, short *e* is the corresponding vowel.

4. וְ- is properly a contraction of the diphthong וְ-, (§ 7, 1,) which still remains in other dialects; e. g., אָהָם, Syr. אָהָם, *sons of*) Syr. אָהָם. It is therefore a long immutable vowel, even longer than וְ-, since it has nearly the value of a diphthong. Such a וְ- is seldom written defectively, and then retains the same value; as אָהָם for אָהָם, Isa. 3 : 8.

Tseri without *Yodh* is, like Qamets, a pure and mutable vowel. It stands either in an open or a closed syllable. Sometimes it stands for וְ- shortened; as, אָהָם, אָהָם.

5. The third class exhibits a similar relation. In the *U* sound, with which we begin as the pure vowel, we distinguish, (1) אָ

Shureq, a long immutable vowel, like שׁוֹ , as in בְּשׁוֹ . (2) That Qibbutz, which stands for Shureq, and therefore might analogically be called *Shureq parvum* or *defectivum*; e. g., from בְּשׁוֹ , בְּשׁוֹ ; which is consequently a long immutable vowel, like Shureq, and is merely an orthographic abbreviation of it. (3) The proper *Qibbutz*, a short *u*, found in a closed syllable, and especially in syllables with the sharpened tone; as שׁוֹלֵחַ , *shül-hhán*; בְּשׁוֹ , *qüb-bá*. The LXX. represent the latter by *o*; as Ὀδὸλλάμ ; from which it by no means follows that this was the true pronunciation. (See Stange, *Beiträge zur Hebr. Gram. No. 1*, and above on *Hhureq*, no. 3.) Equally incorrect is the pronunciation which gives to both kinds of *Qibbutz* the sound of *ü*.*

6. Analogous to the above, though with some modification, are the three modes of designating the *O* sound; viz., (1) *Hholem plenum*, long and immutable, like וֹ and וֹ , properly a contraction of the diphthong אוּ .† (2) *Hholem defectivum*, in some cases a mere orthographic abbreviation of *Hholem plenum*, as קֹ , plur. קֹוֹת ; in others originally *defective*, and therefore mutable, (§ 25.) e. g., קֹוֹת , קֹוֹת ; כֹּ , shortened, כֹּל (*köl*), כֹּל . (3) *Qamets-Hhatuph*, which is always short, and bears the same relation to *Hholem* as *Seghol* to *Tscri*.

The analogies which have been pointed out may be seen at one view in the following table, which shews also the imperfection of the nomenclature usually employed in the classification of these sounds:—

1. Full and Long.

- שׁוֹ Hhureq magnum in בְּשׁוֹ .
- וֹ Hholem plenum in קֹוֹת .
- וֹ Shureq plenum in בְּשׁוֹ .

2. Defective and Long.

- שׁוֹ Hhureq parvum in בְּשׁוֹ .
- וֹ Hholem defectivum in קֹוֹת .
- וֹ Qibbutz longum; more correctly Shureq defectivum, בְּשׁוֹ .

* Nearly the French *u* —Tr.

† Pronounced like *ou* in *found*, as in § 7, 1.—Tr.

3. Defective and Short.

- שׁוֹ Hhureq parvum in בְּשׁוֹ .*
- וֹ Qamets-Hhatuph in בְּשׁוֹ .
- וֹ Qibbutz breve, or simply Qibbutz, in בְּשׁוֹ .

§ 9.

DISTINCTION OF QAMETS & QAMETS-HHATUPH.†
(Lehrgeb. § 10.)

1. In distinguishing Qamets (*á*) and Qamets-Hhatuph (*ö*), a knowledge of grammatical forms is the only sure guide; but to the learner the following general rule may be of service; viz.—

The sign (ט) is *ö* in a closed, unaccented syllable; for such a syllable cannot have a long vowel, § 26, 3. Under this rule are the following cases: (a) when a simple Sheva follows, as חֲכָח , *hhökh-má*; (b) when a Daghesch forte follows, as בֹּתִים , *böt-tim*; נְעִי , *hhön-nē-nī*; (c) a final mixed syllable without the tone נְעִי , *váy-yá-qüm*.

But Qamets followed by Methegh is long *a* (*á*), as זָאֵהָרֹ , *zá-kh'é-ró*, in distinction from זָאֵהָרֹ , *zökh-rá*; שָׂאֵהָלִי , *sháth-li*. But Methegh does not distinguish Qamets from Qamets-Hhatuph in the *antepenult* syllable, because there Methegh may stand with a short vowel, as בֹּתִים , *böt-tē-khüm*.

In cases like לָאֵהָרֹ , *há-l'é-á*, לָאֵהָרֹ , *lám'-má*, where Qamets has the tone, it is long *á*, according to § 26, 3.

2. (ט) as short *ö* in an open syllable is less frequent, and belongs properly to the exceptions mentioned § 26, 3. It occurs in the following cases: (a) when Hhateph-Qamets follows, as פֹּשֵׁלֹ , *pö-sh'öl*; † (b) when another Qamets-Hhatuph follows, as פֹּשֵׁלֹ-חָהּ ; § (c) in two words in which it stands merely for ט : (which occurs even in manuscripts), viz. שִׁמְשֵׁהָ , *qö-dhá-shím*, and שִׁמְרֵהָ , *shö-rá-shím*.

* For this quantity of Hhureq there should, according to the analogy of Qibbutz and Qamets-Hhatuph, be another name if not another sign.

† This section must be studied in connexion with what is said on the nature of the syllable, § 26, and on Methegh, § 16, 2.

‡ That פֹּ is to be regarded as an open syllable is shewn § 26, 2, d.

§ The principle of division in this case is the same as in the former, since the Qamets-Hhatuph arises from Hhateph-Qamets.

In these cases **τ** is followed by Methegh, although it is short *š*, since Methegh always stands on the second syllable before the tone. Exceptions to these principles can be determined only by a knowledge of grammatical forms. E. g. **בַּאֲנוֹן** *bā-nōnī* (in the ship, 1 Kings 9:27) with the article included, whereas **בְּאֲנוֹן** (Ex. 11:8), without the article, is read *bō-hlō-rī-nāph*.

§ 10.

SHEVA SIMPLE AND COMPOSITE.

(Lehrgeb. §§ 13—36.)

1. The sign Sheva — (called *simple*, in distinction from the composite Shevas) is placed under every consonant which is destitute of a vowel.* At the end of words, however, it is regularly omitted; e. g., **בְּנֵי**. Exceptions to this last remark are final **ך**, as **בְּנֵיךָ**, *mē-lēkh*, and the few cases in which two vowelless consonants stand at the end of a word; e. g., **בְּנֵיךָ**, **בְּנֵיךָ**.

2. Simple Sheva is of two kinds:—(1) The vowelless consonant may stand at the end of a syllable: the Sheva then serves merely to mark the division of syllables, and is not heard in pronunciation; hence it is called *silent Sheva*, (*Sheva quiescens*;) e. g., **מַלְחָה**, *māl-hā*. (2) Sheva may stand under the *first* letter of a syllable, as in **בְּנֵי**, *qē-tōl*, [a monosyllable,] **מַעֲלֵה**, *mē-al-lē*. Here the organs of speech spontaneously supply a kind of half vowel sound, which is indicated by the Sheva; hence it is called *vocal Sheva*, (*Sheva mobile*.)

Simple Sheva is vocal in the following cases:—(a) At the beginning of a word, as **מַעֲלֵה**, *mē-qāt-tēl*.—(b) In the midst of a word, at the beginning of a syllable; i. e., (1) after an unaccented long vowel; (2) after another Sheva; (3) under a Dagghesh: e. g., **קֹהֵלָה**, *qō-ē-lā*; **יִיִּלָּה**, *yīq-lā*; **קִיִּלָּה**, *qīt-lā*. Compare in German *a-dler*, *handlung*; [in English *i-dling*, *dis-a-bling*.]—(c) When a letter is repeated, as **הָלָלָה**, *hā-l-lā*, in distinction from **הָלַל**, *hāl-lī*. The sound of vocal Sheva is a half *š*, as appears from the fact that when lengthened it becomes Seghol.

* The Hebrew **אֵפֶס** (*emptiness*) is the same with **אֵפֶס**. The points in this word are transposed, in order that the sign of which it is the name may be presented first in the mode of writing it. Compare § 8, 1, Rem. 4.

The LXX. also represent it by *ε* and even by *η*, as **χέρουβιμ**; **ἀλληλοΐα**; more frequently by *α*, as **σαμουήλ**. Very often, however, they make this feeble subordinate sound conform to the following proper vowel of the syllable;* e. g., **סֹדֹם**, *Sođóm*; **סֹלֹמוֹן**, *Solomōn*; **סַעֲבָוֹת**, *Saēāvōth*.

The Arabic distinguishes perfectly the cases of Sheva vocal and silent, using for the latter a sign which indicates the division of syllables, (*Dschesm*.) and for the former a regular short vowel.

3. With Sheva vocal is connected the composite *Sheva*, (*Sheva compositum*, or *hhatēph*, i. e., *rapidum*.) i. e., simple Sheva attended by one of the short vowels, to shew that it should be pronounced as a half *ā*, *ē*, or *ō*, but without forming a syllable. Of this there are three kinds, corresponding to the three principal vowel sounds, (§ 7, 1;) viz.—

- ⚭ Hhateph-Pattahh, as in **פַּתַּח**, *hh^omōr*.
- ⚮ Hhateph-Seghol, — **סֶגְוֹל**, *sē^omōr*.
- ⚭ Hhateph-Qamets, — **קַמֶּץ**, *hh^olī*.

These Hhatephs, at least the two former, are used chiefly with the four gutturals, (§ 22, 3,) the utterance of which is naturally attended with a short vowel sound.

Rem. Only ⚭ and ⚭ are found under letters which are not gutturals.

Hhateph-Pattahh stands occasionally, but without any fixed law, for *simple Sheva vocal*. This occurs most frequently—(a) under a letter which is doubled, since the doubling of the letter cannot be expressed without a very clear enunciation of the vocal Sheva. Compare in German *mancher*, *mannichfaltig*. It is often found, where the sign of duplication has fallen away, as a substitute for it; e. g., **יָצַח** for **יָצַח**, Gen. 9:14. Ezck. 35:7, 9.—(b) After a long vowel, as **חַבְּבִי**, *z^hābhī*; **חַבְּבִי**, *ū-z^hābhī*, Gen. 2:12. **שְׂמֵאֵר**, *sh^omāy*; **שְׂמֵאֵר**, *ū-sh^omāy*, Deut. 5:24. compare Gen. 27:26.

Hhateph-Qamets is less used with the gutturals than the other composite Shevas. It is employed where a full *o* sound gives place to a vocal Sheva, and the character of the original vowel is to be preserved; e. g., **קַמֶּץ** for

* The same law of language the Hungarian exhibits in some words of foreign origin, as *Garás*, (German *Groschen*.) *Görög*, (Γρακός;) comp. also the Latin augment in *monordi*, *pupugi*, &c.

תָּ (§ 90. vi.); קָרָקָרָ, for the usual form קָרָקָרָ, Ezek. 35 : 6, from קָרָקָרָ; וְקָרָקָרָ from קָרָקָרָ. It is also (like תָּ) used when a Dagghesh forte has fallen away; as, הָקָקָל for הָקָקָל, Gen. 2 : 23.

§ 11.

SIGNS WHICH AFFECT THE PRONUNCIATION OF THE CONSONANTS.

These are intimately connected with the application of vowel signs to the Hebrew text, and were probably introduced at the same time. They are three in number, (besides the diacritic points over תָּ and שָּ;) viz., *Dagghesh*, (*forte* and *lene*.) *Mappiq*, *Raphe*. The latter is no longer used in printed editions of the Bible.

§ 12.

DAGGHESH IN GENERAL.—DAGGHESH FORTE.

(Lehrgeb. §§ 17—19.)

1. *Dagghesh*, a point written in the bosom* of a consonant, is employed for two purposes: (1) to indicate the doubling of the letter, (*Dagghesh forte*.) e. g., קָלֶל, *qil-tel*; (2) the *hardening* of the letter, i. e., the removal of its aspiration, (*Dagghesh lene*.)

The Stem קָל, from which קָלֶל is derived, in Syriac signifies to *thrust through*, to *bore through*, (with a sharp instrument.) Hence the word *Dagghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language קָל means (1) *acuere literam*, to *sharpen* the letter by doubling it; (2) to *harden* the letter by taking away its aspiration. Accordingly קָלֶל means *sharpening*, *hardening*, i. e., sign of sharpening or hardening, (comp. *Mappiq*, קָפָפָ, *proferens*, i. e., *signum prolationis*.) and was expressed in writing merely by a *prick* of the *stylus*, (*punctum*.) In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*expuncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of *Dagghesh lene* is *Raphe*, *soft*, *softening*, (§ 14, 2.) That קָלֶל, in grammatical

* *Dagghesh* in קָ is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under the קָ, or the letter next preceding it. See § 13, 2, note.

language, is applied to a *hard pronunciation* of some kind, appears also from § 22, 3.

2. Its use as *Dagghesh forte*, i. e., for doubling a letter, is most important, (compare the *Sicilicus* of the ancient Latins, e. g., *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) The actual doubling of a letter in pronunciation is always indicated by this sign, never by the repetition of the letter. It is wanting in the unpointed text.

For further particulars see § 20.

§ 13.

DAGGHESH LENE.

(Lehrgeb. § 20.)

1. *Dagghesh lene* belongs only to the aspirates (*litera aspirata*) קָלֶלֶל, (§ 6, 3.) It takes away their aspiration, and makes them *slender* or *pure* sounds, (*litera tenuis*.)

2. *Dagghesh lene*, as is shewn in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from *Dagghesh forte*, since in these cases the doubling of a letter is impossible.*

3. *Dagghesh forte* in an aspirate not only doubles it, but takes away its aspiration; as קָלֶלֶל, *äp-pi*; קָלֶלֶל, *räk-köth*.

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as קָלֶלֶל, *κάππα* (not *κάφα*), קָפָפָ, *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus, קָפָפָ in Syriac is read *apeq*, for *appeq*.

§ 14.

MAPPIQ AND RAPHE.

(Lehrgeb. §§ 21, 22.)

1. *Mappiq*, like *Dagghesh*, to which it is analogous, is a point in the bosom of a letter. It belongs only to the quiescents, and shews that they are to be sounded with their full consonant power, instead of serving merely to pro-

* The learner will perceive that *Dagghesh forte* must always be immediately preceded by a vowel, which is ever the case with *Dagghesh lene*.—Tr.

long the sound of the preceding vowel. It is at present used only in final ה; e. g., הַבַּיִת, *gá-bhäh*, (*h* having its full sound,) הָאָרֶץ, *sür-tsäh*, (*her land*;) in distinction from הָאָרֶץ, *ür'-tsä*, (*to the earth*.)

Probably such a ה was uttered with stronger aspiration, like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in connexion with א, א, א, is confined to manuscripts.

The name הַפְּתוּחַ signifies *prolonging*, and indicates that the sound of the letter should be fully expressed. The same sign was selected for this and for Daghesh, because the design was analogous, viz., to strengthen the sound of the letter. Hence also Raphe is the opposite of both.

2. Raphe, (הַפְּתוּחַ,) i. e., *soft, softening*, in form like *Pattahh*, written *over* the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh lene. In manuscripts an aspirate has generally either Daghesh lene or Raphe; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted; e. g., Judg. 16:16, 28. Job 31:22. Zech. 5:11.

§ 15.

THE ACCENTS.

(Lehrgeb. §§ 23—27.)

1. The design of the accents in Hebrew is twofold, viz., (*a*) to mark the tone-syllable; (*b*) to shew the relation of each word to the whole sentence.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the scriptures in the synagogues. This use of them is connected with the second one mentioned above.

2. As signs for marking the tone-syllable they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, seldom on the penult, and never on the antepenult. In the first case the word is called *mül-räy*, (מְלִיחָה Chald., *from below*;) in the second, *mül-zäl*, (מְלִיחָה Chald., *from above*.)

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sen-

tence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives (Domini)* and *Conjunctives (Servi)*. Some are, moreover, peculiar to the metrical books—Job, Psalms, and Proverbs.

In the following list they are arranged according to their value as signs of interpunction:—

A. Distinctives, (*Domini*.)

CLASS I. Greatest Distinctives, (*Imperatores*;) which may be compared with our period and colon.

1. (—) *Sillüg*, (end,) always united with (:) *Söph-päsüq*, which stands at the close of each verse; e. g., יְיָ אֱלֹהֵינוּ.

2. (—) *Athnähk*, (*respiration*;) generally in the midst of the verse.

3. (—) *Mërhä mähpüchätum**.

CLASS II. Great Distinctives, (*Reges*.)

4. (—) *Sëghöltä* ††. 5. (—) *Zäqëph-qätön*.

6. (—) *Zäqëph-gädhöl*. 7. (—) *Tiphkhä*.

CLASS III. Smaller Distinctives, (*Duces*.)

8. (—) *Rëbhä* [pronounced *rë-vi'-äh*.] 9. (—) *Zärgä* ††.

10. (—) *Pästä* ††. 11. (—) *Yëthibh* †.

12. (—) *Tëbhür*. 13. (—) Double-*Mërhä*.

14. (—) *Shäshë'leth**. 15. (—) *Tiphhha initiale* †.

CLASS IV. Smallest Distinctives, (*Comites*.)

16. (—) *Pázër*. 17. (—) *Qürnë-phärä*.

18. (—) Great *Tëlishä* †. 19. (—) *Gë'rësh*.

20. (—) Double-*Gë'rësh*. 21. (|) *Pëšiq*,

(placed *between* the separated words.)

B. Conjunctives, (*Servi*.)

22. (—) *Mërhä*. 23. (—) *Münähk*. 24. (—) *Mähpükh*.

25. (—) *Qädhnä*. 26. (—) *Därgä*.

27. (—) *Yë'rähk*. 28. (—) Little-*Tëlishä* ††.

29. (—) *Tiphkhä**. 30. (—) *Mërhä-zärgätum**.

31. (—) *Mähpükh-zärgätum**.

REMARKS ON THE ACCENTS.

I. As designed to mark the tone-syllable.

1. Words which are written with the same consonants and vowel signs are often distinguished by the accent; e. g., בָּנִי, *bä-nü'* (*they built*), בְּנֵי, *bä'-nü* (*in us*.) Compare in Greek

*ei*μ and *ei*μ, and in English *désert* and *desért*.

2. Most of the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word, (*prepositive*), others only on the last letter, (*postpositive*.) The former are designated in the table by †, the latter by ††. Those marked with an asterisk are used only in the poetical books.

3 The place of the accent, when it is not on the final syllable, is indicated in this grammar by the usual sign (·); e. g., $\text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ}$, *qá-tál-tâ*.

II. As signs of interpunction.

4. In respect to this use of the accents, every verse is regarded as a period which closes with Silluq,* or, in the figurative language of the grammarians, as a *kingdom*, (*ditio*), which is governed by the great Distinctive at the end, Silluq, (*Imperator*.) According as the verse is long or short, i. e., as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by Maqqeph, (§ 16, 1.)

6. In very short verses, few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power, (*servit domino majori*.) In very long verses, on the contrary, conjunctives are used for the smaller distinctives, (*fiunt legati dominorum*.)

7. The choice of this or that conjunctive or distinctive depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our colon and comma, though they often stand where a half comma is scarcely admissible. They are most important in the

poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND METHEGH.

(Lehrgeb. §§ 28, 29.)

These are both closely connected with the accents.

1. Maqqeph (*binding, connecting*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one word, and have but one accent. Two, three, and four words may be united in this way; e. g., $\text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ}$, Gen. 1 : 29. $\text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ}$, Gen. 25 : 5.

Small words like $\text{וְיָ} \text{וְיָ} \text{וְיָ}$ are almost always thus connected. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in immediate succession*. When the sense requires such a connexion, it is expressed by Maqqeph.

2. Methegh, (*a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shews that the vowel, though not accented, should not be too lightly passed over in pronunciation. It stands—(a) Always after a long vowel next before a tone-syllable; as $\text{קָטַלְתָּֽ} \text{קָטַלְתָּֽ}$, *tê-l'dhî*. It enables us in such cases to distinguish a long from a short vowel, (compare § 9, 1;) e. g., $\text{זָאֵהָ} \text{זָאֵהָ}$, *zâ-khêrâ*, $\text{זָאֵהָ} \text{זָאֵהָ}$, *zôkh-râ*; $\text{יָרְאוּ} \text{יָרְאוּ}$, (*they feared*), $\text{יָרְאוּ} \text{יָרְאוּ}$, (*they saw*.) — (b) Always on the second syllable before the tone, even though the vowel is short; $\text{בֹּתְ-תֵּ} \text{בֹּתְ-תֵּ}$, *bôt-tê-khêm*. — (c) After every vowel which is immediately followed by a composite Sheva. In all these cases it marks the division of syllables.

Compare §§ 9 and 26. The cases given above exhibit the prevailing usage. There are other cases still, in regard to which, however, there is much inconsistency and diversity of usage in manuscripts and editions.

§ 17.

QERI AND KETHIBH.

(Lehrgeb. § 30.)

The margin of the Hebrew Bible exhibits a number of various readings of an early date

* This has the same form with Methegh, (§ 16, 2;) but they are readily distinguished, as Silluq always stands on the last tone-syllable of a verse, while Methegh never stands on the tone-syllable.

its sound is easily lost upon the ear; as נָהַג and נָהַגְתָּ (*we*); וְיָרָה for וְיָרָה ; וְיָרָה for וְיָרָה .

b) In the midst of a word, (*contraction*), when a feeble consonant is preceded by a half vowel; e. g., וְיָרָה , the prevailing form for וְיָרָה ; וְיָרָה , וְיָרָה .

c) At the end of words, (*apocope*); e. g., וְיָרָה , וְיָרָה , before the genitive, וְיָרָה .

Bolder changes were made in the infancy of the language, particularly the casting away of consonants at the end of a word; thus from וְיָרָה was formed וְיָרָה ; from וְיָרָה , וְיָרָה ; from וְיָרָה , וְיָרָה . See § 97.

4. In other cases a harshness in pronunciation is prevented by the *addition* of helping consonants, particularly of מ at the beginning of a word, before two vowelless consonants, (*prosthesis*); e. g., וְיָרָה , וְיָרָה , וְיָרָה , וְיָרָה ; וְיָרָה , וְיָרָה . Comp. $\chi\theta\acute{\epsilon}\varsigma$, $\acute{\epsilon}\chi\theta\acute{\epsilon}\varsigma$.

5. *Transposition*, in grammar, seldom occurs. An example of it is וְיָרָה for וְיָרָה (§ 53, 2.) Cases are more frequent which fall within the province of the lexicon, as וְיָרָה and וְיָרָה and וְיָרָה ; they are chiefly confined, however, to the sibilants and ר .

Rem. In some cases where *Dagh. f.* is required, examples occur of the following euphonic variations from the usual orthography:—

a) Instead of the sharpening of the syllable by a Daghest forte in its final consonant, we find its vowel prolonged (especially in the later books) by the insertion of one of the vowel letters, (comp. *mīle* instead of *mille*.) E. g., וְיָרָה for וְיָרָה ; וְיָרָה for וְיָרָה , 1 Chron. 21 : 23.

b) The consonant, instead of being doubled, takes a preceding *n* sound—as *nb* for *bb*, *nz* for *zz*—a harshness of pronunciation common in the Chaldee, and the opposite of assimilation. E. g., וְיָרָה for וְיָרָה , Job 18 : 2. Comp. in Chaldee וְיָרָה for וְיָרָה , Dan. 4 : 9. 11 : 18.

c) Examples occur in which it is highly probable that *n* and *y* were, for the same purpose, inserted *after* the consonant, which would regularly be doubled. (Compare $\sigma\acute{\mu}\acute{\nu}\rho\acute{\rho}\alpha$, $\sigma\acute{\mu}\acute{\nu}\rho\nu\alpha$; $\phi\acute{\upsilon}\lambda\lambda\omicron\nu$, *folium*; $\acute{\alpha}\lambda\lambda\omicron\varsigma$, *alius*; in French, *fille*, pronounced *filye*,

from *filia*. E. g., וְיָרָה for וְיָרָה , Prov. 26 : 7. וְיָרָה for וְיָרָה , Ezr. 10 : 16. וְיָרָה for וְיָרָה , Is. 23 : 11. See Lex. Man. וְיָרָה .

§ 20.

DOUBLING OF CONSONANTS.

(Lehrgeb. §§ 19, 37.)

1. Daghest forte is employed to double a letter, and is *essential*—i. e., necessary to the form of the word (*Daghest essential*)—

a) When the same letter is to be written twice in succession without an intermediate vowel; thus for וְיָרָה , וְיָרָה , וְיָרָה ; for וְיָרָה , וְיָרָה , וְיָרָה .

b) In cases of assimilation, (§ 19, 2.) as וְיָרָה for וְיָרָה . In both these instances it is called *Daghest compensative*.

c) When the doubling of the letter is characteristic of a grammatical form; e. g., וְיָרָה , *he killed*; וְיָרָה , *he caused to kill*. (*Daghest characteristic*.)

The cases in which a letter is actually written twice are comparatively few. This occurs especially after a long immutable vowel, as וְיָרָה , וְיָרָה ; when a Daghest has been already omitted in the first of the repeated letters, as וְיָרָה , וְיָרָה , for וְיָרָה , וְיָרָה . Cases occur also of the full form where the contracted one is more common, as וְיָרָה , Jer. 5 : 6, and וְיָרָה , Prov. 11 : 3. *Qeri*; וְיָרָה , וְיָרָה , Ps. 9 : 14; and וְיָרָה , 4 : 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghest in such cases (*Daghest euphonic*) is only occasional, and is not essential to the forms of words. It is employed—

a) When two words, of which the first ends in a vowel, are closely united in pronunciation, by doubling the initial consonant of the second. (*Daghest forte conjunctive*.) E. g., וְיָרָה , וְיָרָה , וְיָרָה , for וְיָרָה ; וְיָרָה , וְיָרָה , וְיָרָה , וְיָרָה , Gen. 19 : 14. וְיָרָה , Deut. 27 : 7.*

In some instances words thus united are contracted into one, as וְיָרָה for וְיָרָה , Isa. 3 : 15.

* Here belong such cases as וְיָרָה for וְיָרָה , Ex. 15 : 1, 21. The assertion, therefore, is not correct, that the first of the two words must be a monosyllable, or accented on the penult.

Analogous to the above usage is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la, della* for *de la*.

b) When the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more; e. g., לָלַל for לָל , Dent. 32:32. Compare Gen. 49:10. Isa. 57:6. 58:3. Job 17:2. 1 Sam. 28:10. Ps. 141:3. Examples of this, however, are comparatively rare, and it is inserted or omitted without regard to any uniform principles.

Compare the following forms as found in very ancient Greek inscriptions, viz., *ἀριστος, τελεσσαι, Ἀσκληπιος*, (*Böckh, Corpus Inscr. Gr. I. p. 42.*) and in German *anndere, unnsere*, (for *andere, unscere*.) as written in the time of Luther.

c) When it is inserted in the final tone syllable of a sentence (§ 29) in order that it may furnish a more firm support for the tone; e. g., וַיִּבְרָא for וַיִּבְרָא , Ez. 27:19. וַיִּבְרָא for וַיִּבְרָא , Job 29:21. Isa. 33:12.

3. The Hebrew omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the principles of inflection &c. required it; viz.—

a) *Always* at the end of a word, because there he was accustomed to prolong the syllable, instead of giving it a short acute sound. Thus the syllable *all* he pronounced, not as the Germans with a sharpened tone,* but like the English *all, call, small*. Instead therefore of doubling the consonant, he often lengthened the preceding vowel, (§ 27, 2;) e. g., אָל for אָל ; וָאָל for וָאָל . The only exception is אָל , the personal pronoun 2 pers. fem.

b) *Often* at the end of a syllable, (where the doubling of a letter is less audible;—compare in Greek *ἀλτο*, Homeric for *ἀλλετο*;) e. g., אָלְלָא for אָלְלָא . In the greater number of instances Dagghesh is retained, though the practice of the punctators in this respect is not uniform. The most that can be asserted is,

a) That predominant usage excludes Dag-

* This distinction is illustrated by the English words *small, swarm*, compared with *swan, swallow*, and *boon* compared with *book*.—T.A.

ghesh from — when it takes Sheva—e. g., וָאָל , *vā-y'hi*, instead of וָאָל , *vāy-y'hi*, (comp. however Ps. 104:18. 137:8. Joel 4:6)—and from a letter which is written twice in succession, as הָלְלָל , *hū-l-lū*, for הָלְלָל , *hāl-l-lū*.

β) That it is retained, on the contrary, in the aspirates, because in them its influence on pronunciation is greater than in other letters, inasmuch as it both doubles them and removes their aspiration, (§ 13, 3;) e. g., כְּחָפְרָא , *khāp-p'rā*, not כְּחָפְרָא , *khāph-rā*, Gen. 32:21. Comp. Isa. 47:11. Ps. 65:4. We find even the form תְּרַחֵם (with *t* uttered thrice) Isa. 2:4.

c) When the letter to be doubled is a guttural, (§ 22, 1.)

Rem. (on letter *b*.) There were cases, however, in which the language required the doubling of a consonant at the end of a syllable. In such cases a vowel was inserted to render the doubling of the letter more audible; e. g., בְּבָבָב for בְּבָבָב ; בְּבָבָב for בְּבָבָב . (§ 66, 4.)

Compare with the subject of this section the remarks, *a, b*, and *c*, § 19.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

(Lehrgeb. § 20.)

The *pure hard* sound of the six aspirates (ה ט כ פ ד נ ב), with *Dagghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound.*

The original hard pronunciation maintained itself in greatest purity when it was the *initial* sound, and after a consonant; but when it terminated a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the aspirates take Dagghesh lene—

1. At the beginning of words, when the final consonant of the preceding word has no vowel, as בְּ-לֵךְ , *vāl-kēn*, פְּרִי , פְּרִי , *v'ri p'ri*; or at the beginning of a chapter or verse, or even of a

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

minor division of a verse, (consequently after a distinctive accent, § 15, 3;) e. g., בְּרֵאשִׁית, Gen. 1:1. וַיְהִי כַּאֲשֶׁר, it happened, when, Judg. 11:5. On the contrary, וַיְהִי כֵן, it was so, Gen. 1:7.

2. In the middle and at the end of words after *silent Sheva*—i. e., (as in the former case,) at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant; e. g., קֶטֶל-תֵּם, *q'ätäl-tëm*; יִכְדוּ-בָאֵד, *y'khu-bädh*; יֵשֶׁת, *yēsht*. On the contrary, after vocal Sheva they take the feeble pronunciation; e. g., הַבְּרֵה, *h'brä*.

Exceptions to No. 2 are—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their feeble sound; e. g., רִידָה, *rīdh-phū*, from רִידָה, formed immediately from מִלְכִים, (on the contrary, מִלְכִי, *mäl-ki*, because it is formed from מֶלֶךְ, *mälk*;) בִּכְחָה, *bikh-thähb*, from כָּחַב. In these cases, that pronunciation of the word to which the ear had become accustomed was retained in its derivatives. The same is true,

b) Of the form שֶׁמַּע, where we might expect the feeble pronunciation of מ on account of the preceding vowel. But the original form was שֶׁמַּע, *shä-ma'el*, and the relation of מ, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

c) In the suffixes ה, כָּס, כֵּן, כּ has always its feeble sound, § 33, Rem. 6.

That the hard or soft pronunciation of these letters did not affect the *signification* of words affords no reason to doubt that such a distinction was made. Compare in Greek *ἔριξ*, *εἰριξός*.

§ 22.

PECULIARITIES OF THE GUTTURALS.

(Lehrgeb. § 38.)

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation. א and ע, however, having a softer sound than ה and ח, differ from them in several respects:—

1. They cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs there is the same difficulty in doubling an aspiration. But the syllable preceding the

letter which omits *Daghesh* appears longer* in consequence of the omission; hence its vowel is commonly lengthened, especially before the feeble letters א and ע; e. g., הַיָּן for הַיֵּן; הַיָּר for הַיֵּר, &c. (§ 26, 2.) The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Dagh. f.* (as in German the *ch* in *sicher*, *maehen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel; e. g., הַיָּרֶשׁ, [Comp. *vicious*, *precious*, nearly *vish-shus*, *pres-shus*.]

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g., אָחִים for אַחִים; פָּחִים; פָּחִים. See § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, the natural effect of the position of the organs of speech in uttering these letters. Hence,

a) Before a guttural, *Pattahh* is used instead of any other short and feeble vowel, (viz., *Hhireq parvum, Seghol*, and even for *Tseri* and *Hholem*;) e. g., הַיָּר for הַיֵּר; שֶׁמַּע for שֶׁמַּע. This preference was yet more decisive when the form with *Pattahh* was the original one, or was used in common with another. Thus in the *Iup.* and *Fut.* of verbs, שֶׁמַּע, שֶׁמַּע (not שֶׁמַּע); שֶׁלָּה (not שֶׁלָּה); שֶׁרֶ, where *Pattahh* in the first syllable is the original vowel; הַיָּר for הַיֵּר.

b) But a strong and unchangeable vowel, as י, ו, א, (§ 25, 1,) and in many cases *Tseri*, was retained. Between it and the guttural, however, there was uttered a *half Pattahh*, (*Pattahh furtive*,) which was written under the guttural. This is found only in final syllables, and never under א; e. g., רִיָּה, *rī'ahh*; רוּיָּה, *ru'ahh*; שֶׁלָּה, *shä-lö'ahh*; רֵיָּע, *rē'ahh*; גֵּיָּה, *gä-bhō'ahh*; הֵיָּלִיָּה, *hīsh-li'ahh*, &c.†

For the same reason the Swiss pronounces *ich*, *i'ch*, and the Arabian *مسيح* *mesi'ch*, though neither writes the supplied vowel. In Hebrew it falls away when the word receives an acces-

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*.

† The accent is on the proper final vowel, and *Pattahh furtive* is sounded like *a* in *real, denial*.—Tr.

sion at the end; e. g. רוח, רוח. Here the π is made the beginning of the accessory syllable.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel; but the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule; e. g. נָצַר for נָצַר; פָּעַל for פָּעַל. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs: e. g., יָצַק, יָצַק. If, however, another vowel serves at all to *characterize* the form, it is retained, as אָהַל; so also וְהָלַל וְהָלַל.

2. Seghol is used instead of Pattahh both *before* and *under* the guttural, but only in an initial syllable, as בָּשָׁר, *yēhh-bāsh*; לֶהֱבֵל, *hhēbh-lē*. Without the guttural these forms would have Hhireq in place of Seghol. (§ 28, 1.) In like manner the gutturals, in Æthiopic, prolong the short *e*, (the so-called sixth vowel,) and the LXX. instead of Pattahh furtive have a *furtive e*; e. g., נָה, *Nōē*.

When the syllable is sharpened by Dag-hesh, the more slender and sharper Hhireq is retained even under gutturals, as הָהָה, הָהָה; but when the character of the syllable is changed by the falling away of Dag-hesh, the Seghol, which is required by the guttural, returns; e. g. הָיָן, const. state הָיָן, הָיָן, הָיָן.

3. Instead of *simple Sheva vocal*, the gutturals take a *composite Sheva*, (§ 10, 3:) e. g. אָהָל, אָהָל. This is the most common use of the composite Shevas. But where other letters would take a silent Sheva, i. e. one which merely marks the division of syllables, the gutturals in most cases take Sheva simple, as אָהָל; in others, however, both forms exist together, as אָהָל and אָהָל.

Rem. 1. *Simple Sheva*, under the gutturals, the grammarians call *hard*, (בָּרָה) and the composite Shevas in the same situation *soft*, (רָה). See observations on verbs with gutturals.

2. Respecting the choice between the three composite Shevas it may be remarked—

a) ה, ח, ע, at the beginning of words prefer π ; א, א: — e. g. אָהָל, אָהָל. But when a word receives an accession at the end, א also

takes π ; as אָהָל, *to*, אָהָל, *to you*, אָהָל, *to you*. Comp. § 27, Rem. 4.

b) In the middle of a word, the choice of a composite Sheva is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sheva, as אָהָל (according to the form אָהָל), אָהָל (conformed to אָהָל), אָהָל (conformed to אָהָל).

For some further vowel changes in connexion with gutturals, see § 27 at the end.

4. γ , which the Oriental uttered also as a guttural, (§ 6, 2, 1,) shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Dag-hesh forte; where, according to the analogy of other consonants, it would be doubled, the vowel before it is always lengthened, as for אָהָל, אָהָל; אָהָל, אָהָל.

b) The use of Pattahh before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds; e. g. אָהָל from אָהָל; אָהָל, אָהָל, *he turned back*, and for אָהָל, *he caused to turn back*.

Unfrequent exceptions to the principle given under (a) are אָהָל, *mōr-rá*, Prov. 14 : 10. אָהָל, *shōr-rēkh*, Ezek. 16 : 4.

§ 23.

THE FEEBLE LETTERS (אָהָל).

(Lehrgeb. §§ 11, 40.)

1. Of the letters ν and ν it has been already remarked, (§§ 7, 2; 8, 3, 4,) that their sound, as consonants, being feeble, easily flows into a vowel-sound. The cases in which this occurs are given § 24, 1. But, before we proceed to these, it is necessary to explain the properties of א and ה, which in several respects are analogous to those of ν and ν . These four letters (אָהָל) are called *quiescents* (*quiescibiles*) or *feeble letters*.

2. א, (a light, scarcely audible breathing,) like ν and ν , loses entirely its feeble consonant power, or *quiesces*, whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the sound of the preceding

vowel, like the German *h*,* e. g., מָלֵא, *má-tsá*; מֵלֵא, *má-lē*; מֵלֵא, *mē-tsō*; מֵלֵא, *mē*; מֵלֵא, *má-tsá-thá*; מֵלֵא, *tím-tsē-ná*. This occurs after all vowels; but short vowels in this situation, with few exceptions, become long; e. g. מֵלֵא, מֵלֵא, מֵלֵא. On the contrary, it generally retains its power as a consonant and a guttural at the beginning of a word or syllable, as מֵלֵא, *má-tsá*; מֵלֵא, *mē-tsō*.

Rem. 1. In the other dialects the sound of א melts into that of a vowel far more readily, and it may there be placed at once by the side of the letters ו and י. In Arabic, besides its power as a consonant, it stands for the prolonged *a*; but in Hebrew the examples are few in which it is strictly a vowel-letter for the long *A* sound, as in מֵלֵא, Hos. 10:14, for the usual form מֵלֵא. Hebrew orthography usually omits, in this case, the prolonging letter. (§ 7, 2, 3.)

2. In Syriae, even at the beginning of a word, it is sounded as a vowel (viz. *E*), if, according to the analogy of other consonants, it would have no vowel of its own; e. g. מֵלֵא, Syr. *ekhal*. In like manner in Hebrew, also, instead of a composite Sheva it takes, in several words, the corresponding vowel, as מֵלֵא for מֵלֵא; מֵלֵא for מֵלֵא; מֵלֵא for מֵלֵא.

3. It may be called an *Arabism*, at least it is a mode of writing common in Arabic, when at the end of words the vowels ו, י, א, are prolonged by the addition of an א; e. g. מֵלֵא for מֵלֵא; מֵלֵא for מֵלֵא; מֵלֵא for מֵלֵא. Josh. 10:24.

In the broad popular dialects of the Arabic such an א is actually heard; e. g. *hūʿ*, (*he*.)

3. Closely related to א in several properties is the somewhat stronger aspiration ה. In the middle of words it scarcely ever † loses its aspiration or *quiesces*; at the end, though it most commonly *quiesces*, it may retain its aspiration, and is then marked by Mappiq. (§ 14, 1.) Its chief vowel is of the *A* sound, viz. *Qamets*, as מֵלֵא, מֵלֵא, מֵלֵא. Yet it *quiesces* also after *E* and *O*, both of which contain the

A sound in combination with another, (§ 7, 1,) but never after the pure vowels *I* and *U*; e. g. מֵלֵא, מֵלֵא, מֵלֵא.

§ 24.

CHANGES OF THE FEEBLE LETTERS.

(Lehrgeb. §§ 40—42.)

The changes to which the feeble letters themselves, as well as the vowels that determine their sound, are subject, constitute a very important part of the general principles which regulate the forms and flexions of words, especially in their application to the greater number of irregular verbs, (*verba quiescentia*, § 67, &c.) We are here chiefly concerned with ו and י, with א and ה only in those cases where they *quiesce*. (§ 23, 2, 3.)

1. The cases in which the delicate consonant-power of the feeble letters melts into a vowel-sound are principally the following—

a) *When they stand at the end of a syllable.*

The letter is too feeble to maintain its consonant-sound in this position; e. g. מֵלֵא, *bi-hū-dhá*, for מֵלֵא, *bīy-hū-dhá*; מֵלֵא, *hē-tibh*, for מֵלֵא, *hāy-tibh*; מֵלֵא, *hū-shābh*, for מֵלֵא, *hūv-shābh*; מֵלֵא, *lē-mōr*, for מֵלֵא, *lē-mōr*. Here ו and י always *quiesce* after homogeneous vowels,* (§ 8, 3,) but א generally sustains its character as a consonant, (§ 67.) At the end of words these four letters all *quiesce* when a homogeneous vowel precedes, as מֵלֵא, *yīs-rá-ā-li* (properly *līy*, hence *fem. līy-yá*), מֵלֵא, מֵלֵא for מֵלֵא, מֵלֵא. When a heterogeneous vowel precedes, the case falls under the rule given § 8, 5, as מֵלֵא, *shē-lēv*, מֵלֵא, *hhāy*, מֵלֵא, *gōy*, מֵלֵא, *gā-lūy*.

b) Somewhat less frequently when a *Sheva* precedes, and such syllables are formed as מֵלֵא, *rēhash*, מֵלֵא, *byon*; hence מֵלֵא, מֵלֵא, מֵלֵא for מֵלֵא [*bevo*], מֵלֵא, מֵלֵא. But י and ו always *quiesce* when they stand at the end of a word and are preceded by a *Sheva*, as מֵלֵא, *y'hī*, for מֵלֵא, *y'hī*; מֵלֵא, *p'ri*, for מֵלֵא, *p'ri*.

c) Very seldom when the feeble letter has a vowel both before and after it, as מֵלֵא for מֵלֵא; מֵלֵא for מֵלֵא, מֵלֵא for מֵלֵא. Comp. *mihī* contr. *mī*.

* But after heterogeneous vowels they sometimes resist contraction; e. g. מֵלֵא, 1 Chron. 12:2, מֵלֵא, Hos. 7:12. מֵלֵא, Job 3:26.

* And the English *h* in *ah*, *oh*.—Tr.

† A very few examples may be found in *proper names*, as מֵלֵא, מֵלֵא, which some MSS. divide into two words. One other case, מֵלֵא, Jer. 46:20, is divided in the received text, in order that ה *quiescent* may stand at the end of a word.

In Syriac, where these letters flow still more readily into vowel sounds, *ʾ* is sounded, even at the beginning of words, merely as *i*, not as *ʾ* or *ʾ* (comp. § = ē, § 32, Rem. 2.) So in the LXX, *ἰουδαία* is written *ʾlouḏāʾā*, *ἰσαάκ*. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel belonging to the feeble letter to the preceding vowelless consonant; e. g. *ḳiḳḳōn* for *ḳiḳḳōn*, Eccles. 2:13. *ḳiḳḳō* for *ḳiḳḳō*, Joh 29:21. So *ḳānā* for *ḳānā*, Neh. 6:8. The application of this principle sometimes destroys the syllable which precedes the quiescent, as *ḳānā* for *ḳānā*; *ḳānā* for *ḳānā*.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel.* Respecting the choice of this vowel, the following rules may be laid down—

a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened; as, *yi-tābh*, for *yi-tābh* (*yī-tābh*, analogous form *ḳānā*); *ḳānā* for *ḳānā* (analogous to *ḳānā*); *ḳānā* for *ḳānā*.

b) An *A* sound before *ʾ* becomes *E*, before *ʾ*, *O*, (according to § 7, 1;) thus *ḳānā* becomes *ḳānā*; *ḳānā*, *ḳānā*, *ḳānā*.

c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus *ʾ* and *ʾ* after *A* become *ʾ*, and at the end of a word *h*; e. g. *ḳānā* becomes *ḳānā*, more commonly *ḳānā*; *ḳānā* and *ḳānā* become *ḳānā* and *ḳānā*.[†] *ʾ* and *ʾ* after *I* become *ʾ*, as *ḳānā*, Joh 8:8, elsewhere *ḳānā* from *ḳānā*, (§ 68, 1;) *ʾ* after *O* becomes *ʾ*, as *ḳānā* from *ḳānā*, *ḳānā* from *ḳānā*.

* Patah furnishes the only exception; as, *ḳānā*, *ḳānā*, and *my lord*, Gen. 18:12. *ḳānā*, to *my lord*, 24:36. The Seghol in *ḳānā*, *ḳānā*, is to be regarded as long.

[†] The same law governs contractions; as, *ḳānā* contr. *ḳānā*; *ḳānā* contr. *ḳānā*.

‡ The Arabian writes in this case, etymologically, *ḳānā*, but pronounces, *gala*. Compare in English *Shaw*. So the LXX write *ḳānā*, Σαῦα. But for *ḳānā* is written in Arabic *ḳānā*.

An original *ʾ* at the end of words becomes—

a) *ḳānā* (for *ḳānā* is never written at the end of a word), when the impure sound *ā* (§ 7, 1) must be retained; e. g. *ḳānā* for *ḳānā*, (§ 74, 1); *ḳānā* for *ḳānā*; *ḳānā* (poet.) common and derived form *ḳānā*.*

b) *ḳānā*, when the *A* sound predominates, and is characteristic of the form, as *ḳānā*, *ḳānā*, for *ḳānā*, *ḳānā*.

3. *ʾ* and *h* may quiesce (§ 23, 2, 3) in vowels not included within their proper range, (the *A* sound;) hence, in several forms, different modes of orthography were admissible. In some instances these different modes of writing were in use at the same time; in others they belonged to different ages of the language. Thus are interchanged,—

ḳānā and *ḳānā* at the end of words; (the first, however, belongs to the later orthography, in which Chaldee forms began to mingle. See § 79, 1, Rem. 2.)

ḳānā, *ḳānā*, *ḳānā* with *ḳānā*, *ḳānā*, *ḳānā*, the second being the more common forms in the later orthography.

Sometimes such interchanges arise merely from the negligence of the transcriber, as when *ḳānā*, *not*, stands for *ḳānā*, to *him*, Levit. 11:21 Kethibh; and *ḳānā* for *ḳānā*, 1 Sam. 2:16 Kethibh.

4. As the quiescent letter is not heard, but serves merely to protract the sound of the long vowel, it is sometimes omitted in writing. This is in some cases the usual form. E. g. *ḳānā* for *ḳānā* from *ḳānā* (No. 2, *b*), *ḳānā* for *ḳānā*, *ḳānā* for *ḳānā*.

§ 25.

UNCHANGABLE VOWELS.

(Lehrgeb. § 44.)

The changes of vowels, exhibited in the foregoing sections, all depend on their connexion with the quiescent letters. There are other changes still, which depend on the form of the syllable, the lengthening and shortening of the word, the shifting of the place of the tone, the position of the word at the end of the period (*pause*), of which an account will be

* When any addition is made, at the end, to these forms in *ḳānā*, the original *ʾ* is frequently resumed. See § 90, 9, Rem.

given in §§ 27 and 28. There are vowels, however, which are not subject to any of these changes, but in all situations remain the same. They are—

1. Those in which their *homogeneous* vowel-letter quiesces, as אָ, אַ, אֵ, אִ; וּ, וַ, וֵ, וִ; י, י. E. g. שָׁאָר, הִבְיָא, מִצְיָה, קוּל, זָבִיל. These are sometimes written *defectively* (§ 8, 4), especially when the word is increased in length, but this does not change at all the character of the vowel. In respect to א, examples of the *full* form of writing are very rare. See § 23, 2, Rem. 1.

The numerous cases in which the connexion of א with a preceding vowel is merely casual do not belong here; e. g. מִצְיָה, מִצְיָה; מִצְיָה, מִצְיָה.

2. Those which must originally have been written *fully* (§ 8, 4), but from which the vowel-letter has fallen away (§§ 8, 4. 24, 4); hence called *impure*, (*vocales impuræ.*) E. g. רָשָׁע for רָשָׁע, מִצְיָה for מִצְיָה, קוּל for קוּל, זָבִיל for זָבִיל.

Whether a vowel is thus made impure can be known only from etymology, flexion, and comparison of the kindred dialects. The cases are noted in the grammar and lexicon. With the *A* sound this defective form is the prevailing one, as even the long unchangeable *A* is so seldom written *fully*. Comp. e. g. § 83, Nos. 2, 6, 13, 28.

3. A short vowel in a sharpened syllable followed by Dagghesh forte, as נָבֵן; also in every closed syllable when another such syllable immediately follows; e. g. מִלֵּית, אֶרֶץ, מִצְיָה.

4. Vowels after which a Dagghesh forte has been omitted on account of a guttural, (*forma daghessanda*;) see § 22, 1. E. g. מִצְיָה for מִצְיָה, מִצְיָה for מִצְיָה.

§ 26.

SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

(Lehrgeb. § 48.)

A survey of the laws which regulate the choice of a long or a short vowel, and the exchange of one for the other, requires a previous acquaintance with the *theory of the syllable*, on which those laws are founded.

1. Syllables are of two kinds—(1) the *simple* or *open* syllable which terminates in a vowel; (2) the *mixed* or *closed* syllable which terminates

with one or more consonants. In מִצְיָה and מִצְיָה, the first syllable is *simple*, the second *mixed*.

Every syllable begins with a consonant.

The only exception is א (*and*) at the beginning of a word, (according to the grammarians, to be pronounced as אא;) e. g. מִצְיָה, *ā-mē-lēkh*. In מִצְיָה the א has its proper force as a light breathing.

2. A simple or open syllable, from its nature, has properly a long vowel. It may take the tone, as in מִצְיָה, מִצְיָה; or not, as in מִצְיָה, מִצְיָה, *yī-g'āū*. It seldom, comparatively, takes a short vowel, and only in certain cases. (See Rem.)

Two consonants may begin a syllable, as in מִצְיָה *l'hlī*, מִצְיָה *hl'li*. But here the first letter, (with *Sheva vocal*) forms by itself a syllable, so slight indeed as to be but just perceptible to the ear. Three consonants cannot be pronounced before a vowel.*

Short vowels occur in open syllables only in the following cases; viz.—

a) In words of two syllables formed by a helping-vowel (§ 28, 4) from words originally monosyllabic (Segholates), as מִצְיָה, מִצְיָה, *bā-yith*, מִצְיָה, *yī-rēbh*, from מִצְיָה *mālk*, מִצְיָה *nāzr*, מִצְיָה *bāyt*, מִצְיָה *yīrb*. The reason is, that the final helping vowel¹ is very short, and the word is pronounced almost as one syllable. Sometimes, however, the first vowel is lengthened, as מִצְיָה, elsewhere מִצְיָה, (§ 74, Rem. 3, b.)

b) As union-vowels for the *suffixes*, as מִצְיָה, מִצְיָה; (these result from the lengthening of *Sheva vocal*.)

c) Before ה *local*, which has not the tone, (§ 93, 1); e. g. מִצְיָה, *towards Carmel*; מִצְיָה, *towards the wilderness*.

In all these cases the short vowel is sustained by the tone; elsewhere it has at least the support of Methegh; viz.—

d) When it stands in connexion with the corresponding composite *Sheva*, thus מִצְיָה, מִצְיָה; e. g. מִצְיָה, מִצְיָה, *(pū-g'ālō)* *his act*; and

e) In some other forms of the *Segholates*,

* In German and Greek, however, such syllables are found, as *strasse, sprache, απαρχα*, and in English *string, split, spread*. But here the letters *st, sp* are united in one sound. *Lfri, jktol*, we also should be unable to pronounce without uniting the first two consonants in a separate syllable.

as תִּשְׁׁרָה (*pō-shōllhā*), *thy act*; שְׁׁרָשִׁים (*shō-rā-shām*), שְׁׁרָשִׁים (*qō-dhā-shim*.) See § 9, 2.

Such cases as הִרְרָה , הִרְרָה do not belong here, because there is actually a sharpening of the first syllable made by the partial doubling of ה and ה in pronunciation, as explained § 22, 1.

3. A mixed unaccented syllable, which ends with one consonant, must have a short vowel, whether at the beginning or end of a word, as פְּלִיטָה , פְּלִיטָה , $\text{וָיָסַר$, וָיָסַר , וָיָסַר , וָיָסַר , וָיָסַר *vāy-yā-qōm*. Before doubled consonants the short vowel is *i* or *ū*, as אֶמְרִי , אֶמְרִי , אֶמְרִי .

When the mixed syllable has the tone, its vowel may be either long or short; e. g. הִבֵּהֶם , and הִבֵּהֶם . Of the short vowels, however, only *Pattahh* and *Seghol* have strength enough to stand in a tonic syllable.* Examples of a long vowel in a final syllable, דָּרַךְ , הִשָּׁלַח , הִשָּׁלַח ; in the penult, הִשָּׁלַח *hā-l'á*, הִשָּׁלַח , הִשָּׁלַח ; in a penult sharpened syllable, הִשָּׁלַח , הִשָּׁלַח , הִשָּׁלַח . Examples of short vowels, הִשָּׁלַח , הִשָּׁלַח , הִשָּׁלַח ; in the penult, הִשָּׁלַח , הִשָּׁלַח , הִשָּׁלַח .

4. Mixed syllables which close with two consonants occur only at the end of words, and take most naturally short vowels, as וַיִּשְׁׁרָה , וַיִּשְׁׁרָה , Numb. 21 : 1. Yet they take Tseri also, as וַיִּבְרָךְ , וַיִּבְרָךְ . This harshness is generally avoided, however, by the use of a helping vowel. (§ 28, 4.)

A syllable ending with a doubled consonant was not admitted at the end of a word. See § 20, 3, *a*.

Rem. In this whole theory of the syllable, we have regarded the *simple Sheva vocal* and *composite Sheva* as not forming a syllable by themselves, but as attached to the following one, as וָיָסַר , (a monosyllable), וָיָסַר , וָיָסַר . Not so the Accentuators, who regarded them as forming real syllables. The accent, which always belongs to the initial consonant of the syllable, they place not on the consonant which has Sheva, but on the following one, as וָיָסַר , Gen. 1 : 2. וָיָסַר , 12 : 2. וָיָסַר , Job 16 : 21. Moreover, they connect *Methegh* with vocal Sheva, which they could not have done if they had not regarded it as forming a syllable; e. g. וָיָסַר , Ps. 81 : 3. This difference, how-

ever, has no further influence on the vowel system.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN REFERENCE TO THEIR QUANTITY.

(Lehrgeb. § 45.)

Fundamental principle.—The changes of vowels, occasioned by inflexion, are always made within the limits of their respective classes. (§ 8, 2.) Thus *á*, when it is shortened, becomes *ā* and *ä* (*ê*) [§ 8, 2, 1]; *ē* becomes *í* and *ē*; *ō* becomes *ō* and *ū*. The same limitation is observed when short vowels become long. But vowels of different classes are never exchanged for each other, as *i* for *u*.

All alleged deviations from this principle are only apparent, and are occasioned merely by the restoration of the original vowel; e. g. הִשָּׁלַח , not from הִשָּׁלַח , but from הִשָּׁלַח .

No more can be conceded than that there is an approximation of the first two classes to each other by their common vowel *Seghol*, and that an attenuated *Pattahh* or *Seghol* may be represented by the more slender *Hhireq*. See Remarks at the end of this section.

The only vowels to which this principle is applicable are *á* (*Qamets pure*), *ē* (*Tseri pure*), *ō* (*Hholem pure*.) They exhibit, in accordance with the principles laid down in § 26, the following changes:—

1. A long vowel is exchanged for a kindred short one,—

a) when a mixed syllable, in which it stands, loses the tone, (§ 26, 3) e. g. וָיָסַר , וָיָסַר ; וָיָסַר , וָיָסַר . So when the tone is retracted, וָיָסַר , וָיָסַר , וָיָסַר .

b) When a simple syllable, with a long vowel, by flexion becomes a mixed one, as וָיָסַר , וָיָסַר ; וָיָסַר , וָיָסַר . In these cases Tseri passes into Seghol, Hholem into Qamets-Hhatuph. But when a sharpening of the syllable takes place by the doubling of its final consonant, the more slender vowels *Hhireq* and *Qibbuts* take the place of Tseri and Hholem; e. g. וָיָסַר , וָיָסַר .

The vowels *í* and *ū* are more simple and pure (§ 7, 1), and therefore shorter than *ē* and *ō*.

* An apparent exception is *short Hhireq* in the particles וָיָסַר and וָיָסַר , which, however, are generally regarded as toneless on account of the following Maqqeph.

2. A short vowel is exchanged for a kindred long one,—

a) When a mixed syllable, in which it stands, becomes a simple one,—i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the mixed syllable is attached,—as *q' tá-lō*; *הַבְּ, הַבְּ* *hā-bhū*.

b) When a syllable, which should be sharpened by Daghesth forte, has a guttural for its final consonant, (see § 22, 1,) or stands at the end of a word, (see § 20, 3, a.)

c) When it meets with one of the feeble letters, (§ 23, 2, 3, 24, 2,) as *קָמֶט* for *קָמֶט*.

d) When the syllable is *in pause*, i. e. is the tone syllable of the last word in a period, (§ 29, 4.)

3. A vowel falls away when the word receives an accession at the end, and the tone is thrown forward. In this manner are dropped,—

a) Qamets and Tseri in simple penult syllables, as *בְּרָר*; *דְּבָר*; *גְּרָל*; *נְרָה*; *נָב*; *לָבִי*; *שָׁבִי*, *הַשִּׁבְיָה*. The penult vowel is retained if the tone is not thrown forward, as *שָׁבִי*, *שָׁבִי*.*

b) The pure vowels *ā, ē, ō* in a final syllable, especially in the flexion of verbs; e. g. *הָלַל*, *הָלַל*; *הָלַל*, *הָלַל*; *הָלַל*, *הָלַל*.

c) If the tone is moved two syllables, both the ultimate and penult vowels may fall away; e. g. *דָּרַךְ*, *דָּרַךְ* (for *דָּרַךְ*, see § 28, 1.)

The above principles relate only to interchanges among vowels strictly long or short. But in each of these two classes there are shades of difference as to length, a knowledge of which is necessary to a complete acquaintance with grammatical inflexions.

1. *ā* (from *au*) is longer than *ā* because it is a half-diphthong; consequently, when the tone is thrown forward, *ā* is shortened into *ā*. E. g. *קָמֶט*, *קָמֶט* (see Paradigm of verbs *in Niphal*), *קָמֶט*, *fem.* *קָמֶט*, with *suff.* *קָמֶט*; *fem.* *קָמֶט*, *קָמֶט*. *ā* sometimes stands even in a sharpened syllable, as *דָּרַךְ*, Psalm 102 : 5.

* The reason why Qamets, standing in an open syllable before the tone, falls away and gives place to Sheva, when the tone is thrown forward, instead of being merely shortened to Pattahh, is found in § 26, 2. This *a*, however, seems not to have been pronounced long, as is clear from the fact that, in the Aramæan, its place was always supplied by Sheva.

דָּרַךְ, Ezek. 20 : 18. The same relation exists between *ā* and *ā*.

2. Instead of Pattahh, in a mixed syllable (*ā*), Seghol is adopted as a somewhat shorter sound (*ā*).

a) Sometimes when the tone hastens forward to the succeeding syllables, as *דָּרַךְ*; *אָבִי* (proper name) for *אָבִי*; especially when the syllable was sharpened by Daghesth forte which has fallen away, (in order still to mark the sharpening of the syllable,) as *אָבִי* *akhēl-khā*, for *אָבִי*, Ex. 33 : 3. *אָבִי*, Ezekiel, for *אָבִי*, whom God strengthens.

b) Necessarily and always when Daghesth forte is excluded from a guttural followed by Qamets, and the syllable still remains sharpened, (*Dag. forte implicitum, occultum*, § 22, 1.) Thus *ā* always stands for *ā* (*ā*); e. g. *אָבִי*, his brothers, for *אָבִי* = *אָבִי*; *הָרָה* (with the article), the vision; *פָּחַשׁ* for *פָּחַשׁ*; and so always with *ח*. With *ה* and *ע* Seghol comes in place of Pattahh only when the tone is thrown forward, making a shorter vowel necessary; compare *הָרָה*, the mountains, for *הָרָה*, with *הָרָה*, the mountain; and *הָרָה*, the sin, with *הָרָה*, the people. Before *א* and *ר* (where Daghesth forte implicitum has no place) Qamets generally is retained, as *הָאָבוֹת*, the fathers; *הָרָקִיעַ*, the firmament. Compare however *הָרָה* (*ה* sign of interrogation), *num ego?*

c) In syllables which end with two consonants. Thus for *בָּלָב*—in Arabic also pronounced *kālb* [nearly *kēlb*]*—*was substituted *בָּלָב*, and with the helping vowel Seghol (§ 28, 4) *בָּלָב*; for *בָּלָב* (*Fut. Apoc. Hiph.* from *בָּלָב*), *בָּלָב* and *בָּלָב*.

3. It is a still greater sharpening of the syllable (*ā*), when it is reduced to (*ā*),* since *ā* appears to be the shortest of all the vowel-sounds, (§ 28, 1;) e. g. *דָּרַךְ* for *דָּרַךְ* from *דָּרַךְ*; *קָמֶט* for *קָמֶט* from *קָמֶט*; *אָבִי* for *אָבִי*.

* That (*ā*) is actually somewhat shorter than (*ā*) is evident from a comparison of *אָבִי* with the tone on the ultimate, and *אָבִי* with the tone on the penult.

† Exactly analogous to this attenuation of *ā* into *ā* is the change in the Latin words *tango, attingo, larus*,

4. On the contrary (◌◌) is shorter than (◌◌◌) and (◌◌◌) shorter than (◌◌◌◌); e. g. אָרָם, אָרָם; וְהִנֵּנִי, וְהִנֵּנִי; אָמְרוּ, אָמְרוּ; וְהִנֵּנִי, וְהִנֵּנִי; אָמְרוּ, אָמְרוּ.

The reason is, that a pure vowel like *ā* can be more easily shortened into the slight half-vowel than a mixed one like *ā*.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

(Lehrgeb. § 46.)

1. When in the inflexion of words three consonants come before a vowel (an impossible syllable in Hebrew, § 26, 2), the first and second are combined in a new syllable by the insertion of a short vowel under the first. The vowel in this case is *Hhireq*; under gutturals *Pattahh* or *Seghol*; e. g. לָפָרַי for לָפָרַי; בְּדַחְדָּה (hence בְּדַחְדָּה, § 24, 1) for בְּדַחְדָּה; אֲנִישִׁי for אֲנִישִׁי; חֲבָלִי for חֲבָלִי.

The older grammarians expressed this principle thus, *Duorum Schwaïim concurrentium prius mutatur in Hhireq*.

In Aramæan and Arabic *ā* (ĕ) is in this case the usual vowel, even when neither of the consonants is a guttural; e. g. אָבֵל, Arab. אָבֵל, Syr. אָבֵל; אָבֵל, Arab. אָבֵל, Aram. אָבֵל. The Hebrew chose the more slender *ĕ*, and, by the regular interchange of this sound with *ā*, introduced much variety into the vowel-system of his own language, which is wanting in that of the sister dialects.

2. If the second of those consonants is a guttural, with a *composite Sheva*, the first takes the corresponding short vowel; e. g. אָבֵל, אָבֵל; חֲבָלִי, חֲבָלִי.

3. If the first consonant has a *composite Sheva* it is exchanged for the corresponding short vowel, as אָבֵל for אָבֵל; יָקָרוּ for יָקָרוּ.

4. The final syllable of a word may end with two consonants, (§ 26, 4); e. g. אָבֵל.* In most words however this occasions a harshness, on account of which a helping vowel is inserted between the last two consonants in place of the

prolixus; with that of *ā* into *ĕ* (No. 2), compare the still more frequent change of which *carpo, decerpo, spurgo, conspergo, fallo, refello*, are examples.

* The rule is false, that in this case the final consonant must be one of the *aspirates* with its hard sound. See, on the contrary, אָבֵל, Prov. 7:25.

first *Sheva*. This is commonly *Seghol*, but under gutturals* it is *Pattahh*, under *Hhireq*; e. g. וְהִנֵּנִי for וְהִנֵּנִי; וְהִנֵּנִי for וְהִנֵּנִי [qōdshsh]; אָמְרוּ for אָמְרוּ; אָמְרוּ for אָמְרוּ. Compare in German *Magd* with the old form *Māged*. These helping vowels have not the tone, and fall away whenever the word receives an accession at the end.

These vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattahh* inserted before a guttural. § 22, 2.

5. New syllables are occasioned also by the *Pause*. See § 29, 4.

§ 29.

THE TONE; SHIFTING OF THE TONE; AND OF THE PAUSE.

(Lehrgeb. §§ 49–52.)

1. The principal tone, designated by the accent, (§ 15, 2), is on the final syllable of most words; less frequently on the penult, as אָבֵל, אָבֵל. (See § 15, Rem. 3.) Connected with the principal tone is *Methegh*, a kind of secondary accent, (comp. § 16, 2.) Small words which are united by *Maqqeph* with the following one are destitute of the tone. (§ 16, 1.)

In Syriac and Arabic the tone is generally on the penult. The Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews; e. g. אָבֵל, *brēshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words.

* With the exception however of אָבֵל, אָבֵל. The helping vowel may also be omitted with final אָ on account of its feeble sound; e. g. אָבֵל, אָבֵל.

† In this and the analogous examples (§ 59, 2), the *Daghesh lene*, retained in the final Tav as if a vowelless consonant preceded it (§ 21, 2), serves to shew that the helping vowel *Pattahh* has a very short sound (with reference at the same time to the original form אָבֵל), and to distinguish אָבֵל, *thou hast taken*, from אָבֵל, *to take, ad sumendum*. אָבֵל is not to be read *shá-lá'-ahht*. This pronunciation, decidedly erroneous, (though it still seems to find its defenders,) originated in the false appellation *furtive* vowel, and the opinion that it is essential to such a vowel that it be pronounced before the consonant under which it is written.

If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרִים, דְּבָרִים; וְדָבָרִים, וְדָבָרִים; וְדָבָרִים, וְדָבָרִים. For the consequent shortening of the vowels, see § 27, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 3, *b*.

3. On the contrary, the original tone is transferred from the final to the penult syllable (*ascendit*)—

a) In certain cases where a syllable is prefixed, as אָבִיר, אָבִיר, אָבִיר *vāy-yō-mēr*, אָבִיר, אָבִיר *vāy-yō-lēkh*; even when the syllable is not closely attached to the word, as אָבִיר, אָבִיר, Deut. 3 : 26.

b) When a monosyllabic word, or one with the tone on the penult, follows, (in order to avoid the meeting of two tone-syllables;)* e. g., בָּרוּךְ, Job 3 : 3, for אָבִיר; אָבִיר, Isa. 41 : 7, for אָבִיר; Gen. 1 : 5, 3 : 19, 4 : 17.

c) *In pause*. See no. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with Maqqeph between them, in which case the first wholly loses the tone; e. g. אָבִיר אָבִיר. This method is adopted whenever the penult is a simple syllable with a long vowel. Compare § 47, Rem. 1. § 50, Rem. 3. § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period, and on which the tone of the whole period rests. This syllable is marked

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident particularly from the application of Methgeh.

with one of the great *distinctive accents*, as אָבִיר, אָבִיר. The changes are as follows:—

a) When the syllable *in pause* has a short vowel, it becomes long, as אָבִיר, אָבִיר; אָבִיר, אָבִיר; אָבִיר (for אָבִיר) אָבִיר.

b) When a final tone-syllable begins with two consonants (as אָבִיר), the vocal Sheva under the first gives place to a new vowel; a more fitting position is thus secured for the tone, which is transferred from the ultimate to the new penult syllable; e. g. אָבִיר, אָבִיר; אָבִיר, אָבִיר; אָבִיר, אָבִיר. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover,

a) *Vocal Shewa* in pause becomes *Seghol*, as אָבִיר, אָבִיר;

β) *Thateph* gives place to the analogous long vowel, as אָבִיר, אָבִיר; אָבִיר, אָבִיר.

c) This tendency to place the tone on the *penult* syllable in pause shews itself, moreover, in several words which then regularly retract the tone, as אָבִיר, אָבִיר; אָבִיר, אָבִיר; אָבִיר, אָבִיר.

The rule given under *a*) respects principally *Pattahh*, and *Seghol* arising from *Pattahh*. (See § 27, Rem. 2, *c*.) *Seghol* is, however, strong enough to be retained *in pause*, as אָבִיר.

Pattahh is sometimes adopted in place of *Seghol*, as אָבִיר, *in pause* אָבִיר; אָבִיר, *in pause* אָבִיר, Judg. 19 : 20. *Pattahh* even takes the place of *Tseri* in pause. This case, otherwise wholly anomalous, can be explained only by assuming an intermediate form with *Seghol*; e. g. אָבִיר for אָבִיר, Isa. 42 : 22, (immediately from אָבִיר) אָבִיר, Ps. 118 : 10, for אָבִיר (אָבִיר).

PART II.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

§ 30.

ROOTS AND STEM-WORDS.*

(Lehrgeb. § 53.)

1. The stem-words of the Hebrew language are for the most part verbs, as *הָרַג*, *he killed*; a few only are nouns, as *אֶרֶץ*, *earth*. In common with those of all the Semitic dialects, they consist (with few exceptions, see no. 3) of three consonants. The pronouns, (§ 33 foll.), and some interjections which are imitations of natural sounds, do not follow this analogy. The particles are not primitive, but are all derived, sometimes by violent abbreviation, from forms of nouns and verbs, (§ 97, 1.)

The three consonants which form a stem-word are called the three *stem-letters*; those which are added in the formation of words, or for the purposes of inflexion, are called *servile letters*.

* There is a want of uniformity among grammarians in the use of the words *root (radix)* and *stem, stem-word*. From the Rabbins is derived the practice of calling the trilateral verb, in its simplest form, (as *הָרַג*, *קָרַם*), the *root (שֹׁרֵשׁ)*. In the same signification *Stamm* and *Stammwort [stem and stem-word]* are used in German. But since we have begun to go back to the more simple original elements of the *stem*, we apply to these elements both these designations, and hence speak of *biliteral roots, (de radicibus bilitteris,) monosyllabic stems*. A more correct usage is suggested by the figure on which those expressions are founded. (Comp. Schmitthenner *Ursprachelehre*, § 43.) The root, hidden from the eye, sends forth the visible *stem*, and this the houghs and smaller branches. Accordingly, by the term *root* of a word, we might designate its original elements, respecting which there is often much uncertainty, and which frequently is no longer in actual use, but must be ascertained by philological induction. In Hebrew this is generally of one syllable, (see no. 2 of this section.) By *stem, stem-word*, we might understand the trilateral word, whether a verb or a noun, which springs from the root. Thus the words in actual use *הָרַג, הָרַג, הָרַג, הָרַג*, are *stem-words*; the original syllable *הָרַג*, the source of them all, is their *root*.

These trilateral stems are generally of two syllables; but among them are reckoned also such as have for their middle letter a *ו* or *י*, which is uttered as a vowel, (§ 24, c,) and thus reduces the form to one syllable; e. g. *בָּן, שָׁבִי*.

2. This is true of the Hebrew language in its present state; yet doubtless there was a period, before it assumed the structure which it now exhibits, when it contained shorter and more simple roots, which consisted of two letters forming one syllable. For (1) those nouns which express the oldest and at the same time the simplest and most common objects and relations, are still of one syllable; e. g. *אָב, father*; *אִם, mother*; *אָח, brother*; *הָר, mountain*. — (2) Many trilateral stems have been formed from original roots of two letters, by doubling one of them, or adding a feeble letter or half vowel. To this biliteral root the signification attaches itself; e. g. *הָרַג, הָרַג, הָרַג, הָרַג*, all which have the signification *to beat, to bruise*, and all have the monosyllabic root *רָךְ*. § 76. — (3) Even this third stem-letter, which is added at the beginning or end, may be one of the strong consonants. Thus from monosyllabic roots have arisen large classes of words of two syllables, which, with only two radicals in common, have the same fundamental signification.

A few examples can be presented here:—

From the root *חָצַק*, by which the sound of *heaving* is imitated, are derived immediately *חָצַק, חָצַק, חָצַק*, *to cut off*; then *חָצַק, חָצַק, חָצַק*, with the kindred significations *to shear, to mow*, and metaph. *to decide, to judge*, (hence *חָצַק, Kadi, a judge*.) Related to this is the syllable *חָצַק*, from which is derived *חָצַק, to cut [and gather]* *in*; *חָצַק, חָצַק, חָצַק*, *to sharpen, point*; *חָצַק, חָצַק, חָצַק*, *to pare*,

or *pecl.* With the flattening of the sibilant קָט, קָד; hence קָטַב, to cut down, to destroy; קָטַל, to cut down, to kill; קָטַע, to cut off, to shorten; קָטַע, to tear off, to pluck off, (Arab. قَطَعَ, نَطَعَ); קָטַר, to cut asunder, divide. A softer form of this radical syllable is כָּס; hence כָּסַח, to cut off, to shear off; כָּסַח, Syr. to sacrifice, to slay a victim for sacrifice. Still softer is נוּ, (with the flat pronunciation נוּ) hence נוּן, to mow, to shear; נוּן, to hew stones; נוּן, נוּן, נוּן, to cut off; to cut from, to take away; to cut off, to crop or bronze; and so נוּן, to cut and to decide; נוּן, to cut off; compare also נוּן, נוּן. With the change of the palatal for the guttural sound, נוּן, to divide, נוּן, to sharpen, and many others. In languages not of the Semitish stock, *cardo*, with a sibilant prefixed, *scindo*, σκεδάω, Sanser. *tschid*, Pers. *tschiden*.

The ease is precisely similar with the radical syllable נוּן, נוּן, נוּן, Sanser. *bhidh*, Lat. *fundere*, (*fidit*;) on which see Lex. Man. Lat. נוּן.

The syllable הָה expresses the humming sound made with the mouth closed (*húo*); hence הָה, הָה, (הָה), Arab. هَمَم, to hum, to buzz. To these add הָה, to be dumb, [os claudere;] הָה, to become mute, to be astonished.

The radical syllable רָר, of which both letters have a vibratory sound, means to shake, to tremble, in the stem-words רָר, רָר, רָר; it is expressive of any agency that causes tremulous motion or agitation, as thunder (רָר), the act of shattering, of breaking in pieces, (רָר, רָר.)

Compare with these the radical syllable נוּן with the idea of elevation, curving upward, (*gibbous*), נוּן, to break asunder, נוּן, נוּן, to lick, to sup, under the articles נוּן, נוּן, in the Lex. Man. Lat.

From these examples alone we may draw the following observations, the truth of which would be still more evident from a full survey of the subject:—

- a) Most of these monosyllabic roots are imitations of natural sounds, and to a great extent coincide with the roots of the Indo-Germanic stock; e. g. קָטַח, τύπτω (*τύπω*), קָטַח, ῥάπτω (*ῥάφω*), קָטַח, θρόπτω, קָטַח, ῥάπτω, (*m* and *p*, *labials*, interchanged,) נוּן, λάθω, λαυθάνω, נוּן, κλάπτω, (with an in-

terchange of *l* and *n*, *liquids*;) compare קָטַח, κολάπτω, קָטַח, καλύπτω. The tendency to increase in length is also obvious in all the stems.

- b) The stems with hard, strong consonants are to be regarded, according to the general progress of language, (§ 6, 2, 4,) as the *oldest*, while the feebler and softer consonants distinguish forms of a later period. Hence the derivative and metaphorical significations are found more frequently in connexion with these than with the former; e. g. קָטַח and קָטַח, to be smooth, to be shorn, to be bald, (with the latter form are connected *glacies, gela*; Slavie *goly, holy; calvus*;) and even קָטַח, to be bare. Sometimes, however, the hard or soft sound is essential to the imitative character of the word, as קָטַח, to roll, (spoken of a ball, of the rolling of waves;) קָטַח for a more rough sound, as made in the act of *scraping, sweeping* = σαίρω, σῦρω, *verro*. קָטַח, to cut wood, requires a stronger sound than נוּן, to cut grass, to mow.

- c) It appears also that those consonants which resemble each other in strength or feebleness are commonly associated in the formation of a radical syllable, as קָטַח, נוּן, נוּן (never נוּן, נוּן, נוּן); נוּן, נוּן (not נוּן); נוּן, נוּן (not נוּן). Scarcely ever are the first two radicals the same (קָטַח) or very similar (קָטַח). On the contrary, the last two are very often the same. (§ 66.)*

- d) The tendency to substitute smooth for harsh sounds (see letter *b*) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as קָטַח, [קָטַח], דָּרַח, to tread down, to thresh; קָטַח, קָטַח (comp. אָטַח), to press; קָטַח, Chald. דָּרַח, to go, and many others. Comp. *dulcis, doux; falsus, faux*; and the pronunciation of the English words *talk, walk*.

- e) Often, however, the three stem-letters must all be regarded as original, since all

* Letters which are not found associated as radicals are called *incompatible*: they are chiefly such as too strongly resemble each other, as קָטַח, גָּטַח, גָּטַח. Some letters, however, have been falsely considered *incompatible*, as קָטַח, which are often found associated; e. g. in קָטַח and קָטַח, from the harsher forms קָטַח, קָטַח.

are necessary to make the sound of the word expressive of the sense; e. g. קָנַח, קָנַח, *to be narrow, to afflict*, ἀγχω, *ango*; קָנַח, *to tread*; βρέμω, *fremo, to make a humming sound, (to buzz, hence to spin,) &c.*

A full development of this action of the living elements of the language may be found in the Manual Hebrew Lexicon referred to in this work. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a single people, secluded from all the rest of the ancient world, but as *actual imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. It was not until the later epochs of the language that stem-words were lengthened to four and even five consonants. This practice was comparatively far less frequent in Hebrew than in its sister dialects, which are mostly younger than itself.* This lengthening of the form is effected in two ways—(a) by adding a fourth stem-letter; (b) by combining into one two trilateral stems, by which even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters (as קָנַח, קָנַח, קָנַח) are not regarded as quadriliterals, but as variations in conjugation. (§ 54.)

Rem. on (a). When a fourth stem-letter is prefixed, it is generally a guttural or a sibilant, and such quadriliterals connect themselves with the Hiphil conjugation; e. g. קָנַח, *fat*, = קָנַח; קָנַח, an *ant*, = נָמַל; from נָרַח, *to shine*, קָנַח, *to blind*, hence קָנַח, *blindness*; קָנַח, *hollows*, from קָנַח, *to be deep*; קָנַח, *flame*, from קָנַח. This mode of forming words belongs also to the Greek and Latin languages, as γλῶφω, *sculpo*, τριζω, *strideo*, γράφω, *scribo*, τего, στέγω, *fallo*, σφάλλω, κεδάζω, σκειδάζω; and to the German, as *to melt*, *schmelzen*; *to wing*, *schwingen*; *nurus*, *schnur*. Other lengthened forms are made by the *insertion* principally of *l* and *r* between the first and second radicals, as קָנַח, קָנַח, קָנַח, (the

first form frequent in Syr.) This mode of formation is analogous with *Piel*, and in Aramæan the two forms exist together, as קָנַח, קָנַח. In Latin is a corresponding lengthening of the stem, as *fundo*, *scindo*, *tundo*, from *fid*, *scid* (σκειδάω), *tud*. Additions are also made at the end, principally of *l* and *n*, as קָנַח, an *axe*, from קָנַח, *to cut*; קָנַח, an *orchard*, from קָנַח; קָנַח, *flower-cup*, from קָנַח, *cup*; from קָנַח, *to tremble*, קָנַח, *to hop*, (the termination *el* having perhaps a diminutive force in the Semitish stock, as it has in many others.)

Rem. on (b). In the combination of trilaterals, it generally happens that letters common to them both are written but once in the compound form, as קָנַח, a *frog*, from קָנַח, *to hop*, and קָנַח, a *pool*. קָנַח, *tranquil*, from קָנַח, *to be quiet*, and קָנַח, *to be at rest*, [but see Lexicon;] or a feeble letter is cast away, as קָנַח, a *bat*, from קָנַח, *dark*, and קָנַח, *flying*. Still bolder changes are sometimes made in the amalgamation of words, as קָנַח, a *spider*, properly an *active spinner*, from קָנַח, Arab. *to weave*, and קָנַח, *to be active*.

It should be remarked that quadriliterals may be shortened again into *trilaterals*; e. g. from קָנַח, (see above,) קָנַח with the same signification; hence קָנַח, a *partridge*, (from its halting gait;) קָנַח, a *chain*, from קָנַח, קָנַח.

§ 31.

GRAMMATICAL STRUCTURE.

(Lehrgeb. § 54, b.)

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways:—(1) by changes in the stem or ground-form itself, particularly in its vowels; (2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion, (as in Arab. *kan yaqtol*, “he killed,”) belongs rather to the Syntax than to that part of Grammar which treats of *forms*.

Which of these methods is, on the whole, of the highest antiquity, has been a subject of much dispute. Humboldt and Bopp have claimed this distinction for the second. With-

* See Lehrgeb. p. 861, and respecting the Æthiopic, where these forms are very frequent, Hüpfeld, *Excercitatt. Æthiop.* pp. 24, foll.

out intending to enter into this discussion here, we remark only, that languages in their earlier epochs, and, as it were, in their youthful vigour, generally exhibit a strong tendency to the development of *forms*; but in their later periods, this tendency continually diminishes in force, and it becomes necessary to resort to the constructions of Syntax. Examples of one extreme we have in the Sanscrit, Greek, and Gothic, and of the other in the English. The same thing may be observed in the history of individual languages, as of the Arabic, and of the Greek, including its modern form.

In the *Chinese* we have a language wholly inflexible, *without any grammatical structure*, the place of which is throughout supplied by the relations of syntax.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety, more at least than in the kindred languages, (קָטַל, קָטַל, קָטַל, קָטַל, קָטַל)* We have an example of the other method in הַקָּטָן, and of both in the same word in הַקָּטָן. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear. (See §§ 44, 47.)

CHAPTER I.

THE ARTICLE AND PRONOUN.

§ 32.

THE ARTICLE.

(Lehrgeb. § 55.)

The Hebrew article, properly a demonstrative pronoun, is fully sounded הַ. But it very seldom appears in its full form, (see Rem. 1;) for,

a) The ה is commonly assimilated to the following letter, (§ 19, 2;) hence שֶׁשֶׁשֶׁשׁ, *the sun*, for שֶׁשֶׁשֶׁשׁ.

* In the kindred languages the *a* (especially in place of *e*, *i*, *o*) is far more prevalent; e.g. *yigitol*, Arab. *yagtol*; *qittel*, Arab. *qattol*; *hithgattel*, Arab. *tuqattal*.

b) Before gutturals the Dagghesh compensative (§ 20, 1, *b*) falls away, (§ 22, 1,) and the ה commonly takes *Qamets*; e. g. הָאָרֶץ for הָאָרֶץ, *the man*; הָרֶם, *the mountain*; הָעָם, *the people*; הָרֶגֶל, *the foot*. Before א and ר *Qamets* is *always* adopted; but before ה and ח the sharpening of the syllable frequently remains, (§ 22, 1,) as הָחֹדֶשׁ, *the month*; הָרֶגֶל, *the vapour*. When the guttural has *Qamets*, the vowel under ה becomes *Seghol*, especially before ה, as הָחֹדֶשׁ, *the new*, (an adjective,) הָחֹזֶן, *the vision*. *Qamets* is used before ה and ע only when the noun is of one syllable, as הָרֶגֶל, *the foot*; when it is of two or three syllables, so that the tone is further removed from the article, *Seghol* is preferred, as הָרֶמֶס, *the mountains*; הָחֹזֶן, *the cloud*. Gender and number have no influence on the form of the article.

Rem. 1. The original form of the article הַ (Arab. *ha*, which occurs also a few times in Hebrew, as אֶלְיָנִישׁ for עֶרֶשׁ, Ezek. 13:11, 13. 33:22,—comp. Gen. 10:26. Prov. 30:31) is closely related to אֵל, *these*, (§ 37, 1,) more remotely to *ille*, Ital. *il*. It is found in its full form only in הַחֹזֶן for הָחֹזֶן (§ 20 at the end,) where also appears, as in אֵלֶּה, the doubling of the *l*.

2. When one of the prepositions הַ, לְ, בְ, comes before the article, the ה falls away and leaves its pointing to the preposition; e. g. בְּשָׁמַיִם for בְּהַשָּׁמַיִם, *in the heavens*; לְעָם for לְהָעָם, *to the people*; בְּהָרִים for בְּהַרְרִים, *upon the mountains*. But with הַ (which is less common than the others, and connects itself less closely with the following noun) the ה often remains, as הַיָּם, Gen. 39:11, though יָם also occurs 25:31, 33. But only in the later books are found such forms as הַהָרִים, 2 Chron. 10:7. With לְ, which, from its meaning, is still less closely connected with the noun, this contraction never takes place, as הַלְּבָבִים.

§ 33.

THE PERSONAL PRONOUN IN GENERAL.

(Lehrgeb. § 56.)

1. The personal pronoun, as well as the pronouns generally, is among the oldest* and

* Among other proofs of the high antiquity of these words is the striking coincidence, in fundamental sounds,

simplest elements of the language. As it lies at the foundation of the flexion of the verb, (§§ 44, 47,) it properly claims our first attention.

2. The inflexion of the personal pronoun, for expressing the relations of *case*, is entirely unlike that which prevails in the Western languages. Only the nominative is expressed by a separate word, (*pronomem separatum*;) e. g. אֲנִי, *I*; הוּא, *he*. The genitive and other oblique cases are expressed by fragments of these separate pronouns, attached to the end of verbs, nouns, and particles, so as to form with them one word. They are called *pronomina suffixa*, *affixa*, or merely *suffixa*, *affixa*; e. g. אֲנִי, *my*, מִי, *me*, both from אֲנִי; הִי, *his*, מִהוּ, from הוּא; דְּבַרְיָא, *a word*, דְּבַרְיָא דְּבַרְיָא, *his word*; אֲנִי הִקְלַחְתִּי, *I have killed*, אֲנִי הִקְלַחְתִּי אֹתוֹ, *I have killed him*.

In a single case the separate pronoun also stands for the *object* of the verb, preposition, &c. See Syntax, § 119, 4.

3. The suffixes arose, doubtless, from the hasty utterance of the pronouns in connexion

between these forms in the Semitish stock and the corresponding ones in many others.

With אֲנִי compare the Coptic *anok*, *anog*, Sanscr. ground-form, *aham*, *aha*, Greek ἐγών, ἐγώ, *ego*: [Teut.] *ik*, *ich*, and in the popular dialects merely *i*, which is also all that remains of it as a suffix in Hebrew.

With אֲנִי compare Sanscr. *tua*, Egypt. *entok*, fem. *ento*, Anc. and Mod. Persian *tu*, Greek τὸ (*σὺ*), Germ. *tu*, *du*.

With אֲנִי, אֲנִי, comp. Greek ἴ, ἴ, (*is*, *is*), see Butt. *Ausf. Gramm.* 1. 290, Lat. *i-dem*, *is*, *is-te*, and in the Germanic languages *hu*, *hau*, *huc*, *ho*, *he*, *he*, and Pers.

وِی.

with a preceding verb, noun, or particle, the first letters of the pronoun being lost to the ear in the rapidity of pronunciation. Compare in German *du hast's* for *du hast es*, (*thou hast it*); in Greek πατήρ μου for πατήρ ἐμοῦ; in Latin *eccum* for *ecce eum*. Some of them, however, originated in ancient forms which no longer exist in Hebrew.

4. Respecting the *cases* which these suffixes express, we remark—

a) When attached to verbs, they stand for the accusative of the pronoun, as אֲנִי הִקְלַחְתִּי, *thou hast killed me*, (very seldom for the dative, § 119, 1.)

b) Attached to nouns, they denote the genitive of the pronoun, and are then *possessive* pronouns; e. g. הוּא, *voice*; הוּא הוּא, *his voice*, *vox ejus*.

c) Attached to particles, they denote either the genitive or the accusative, according as the particle, in its meaning, resembles a verb or a noun, (§ 36.) With some particles they even appear as nominatives. (§ 36, 2.)

The following table exhibits these different kinds of suffixes, which the succeeding sections will more fully explain.

The forms marked with an asterisk are found only in poetry. Unfrequent forms are inclosed in parentheses, of which such only are inserted in the table as are necessary to exhibit the analogy; the rest will be found in the remarks on the next succeeding sections.

TABLE OF THE PERSONAL PRONOUN.

NOMINATIVE FORM, OR SEPARATE PRONOUN.	ACCUSATIVE FORM, OR VERBAL SUFFIX.	B. With epenthetic.	A.A. Suff. to Nouns Sing.	B.B. Suff. to Nouns Plural.
SINGULAR.	A. Pure.			
1. <i>com.</i> אֲנִי, in pause אֲנִי; } <i>I.</i> אָנִי, in pause אָנִי - }	אֲנִי; אָנִי; - - - <i>me.</i>	אָנִי; אָנִי	אֲנִי	אֲנִי
2. { <i>m.</i> אַתָּה (אַתָּה), in pause } אָתָּה - - - } <i>thou.</i> { <i>f.</i> אַתְּ (אַתְּ) - - - }	אָתָּה, אַתָּה, in pause אַתָּה; אַתְּ } <i>thee.</i> אָתָּה; אַתָּה; אַתְּ - - - }	In pause אַתָּה } - - - - - } <i>thy.</i>	אָתָּה, אַתָּה, אַתְּ } - - - - - }	אָתָּה, אַתָּה, אַתְּ } - - - - - }
3. { <i>m.</i> הוּא - - - - <i>he.</i> { <i>f.</i> הִיא - - - - <i>she.</i>	הוּא, הִיא; הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>him.</i> הוּאָ, הִיאָ; הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>her.</i>	הוּאָ, הִיאָ; הוּאָ, הִיאָ } - - - - - }	הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>his.</i> הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>her.</i>	הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>his.</i> הוּאָ, הִיאָ; הוּאָ, הִיאָ } <i>her.</i>
PLURAL.				
1. <i>com.</i> אֲנֵינוּ (אֲנֵינוּ), (אֲנֵינוּ) <i>we.</i>	אֲנֵינוּ; אֲנֵינוּ; אֲנֵינוּ } <i>us.</i>	אֲנֵינוּ	אֲנֵינוּ	אֲנֵינוּ
2. { <i>m.</i> אַתֶּם - - - - } <i>ye.</i> { <i>f.</i> אַתְּנֵי, אַתְּנֵי - - - }	אֲתֶם; אֲתֶם; אֲתֶם } <i>you.</i> אֲתֶם; אֲתֶם; אֲתֶם - - - }	אֲתֶם	אֲתֶם	אֲתֶם
3. { <i>m.</i> הֵם, הֵם - - - - } <i>they.</i> { <i>f.</i> הֵנָּה, הֵנָּה - - - - }	הֵם; הֵם; הֵם; הֵם } <i>them.</i> הֵם; הֵם; הֵם; הֵם; הֵם; הֵם } <i>them.</i>	הֵם; הֵם	הֵם; הֵם	הֵם; הֵם

REMARKS.

I. *First Person.*

1. אָנָּךְ is the ancient and full form; hence by abbreviation אָנָּךְ , which occurs more frequently. The former exists in the Phœnician, but in no other of the kindred dialects; from the latter are formed the suffixes.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits, as might be expected in forms so ancient, much that is irregular and arbitrary, and obviously belongs to an early epoch of the language, when it was subject to other laws than those which now govern it. אָנָּךְ is manifestly the plural of אָנָּךְ (with the exchange of נ for ח), and נ may be regarded as the sign of the plural, like ן and ים in the verb. (§ 44, 1.) The plural אָנָּךְ is from אָנָּךְ . This last form, from which the suffixes are derived, occurs only in Jer. 42:6 Kethibh. The abbreviated form אָנָּךְ is found only six times—Gen. 42:11. Numb. 32:32, &c.

3. In the first person, as in the Latin, Greek, and German, there is no distinction of gender.

II. *Second Person.*

4. Instead of Dagghesh forte, in the principal forms of the 2nd person, the kindred dialects have an *n* before the ה—Chald. אַנְתָּ , Arab.

أَنْتَ —which however is by no means the original form. (See § 19, Rem. b.) The characteristic consonant is the ח ; see § 33, 1, note. אַנְתָּ without ח occurs only five times, e. g. Ps. 6:4, and is each time corrected in the *Qeri*.

The feminine form was originally pronounced אַנְתְּ (with the feminine designation תְּ , probably from אָנָּךְ , *she*, properly *thou she*, compare אָנָּךְ , § 47, 2), as in Syriac and the common Arabic. This form is still found in a few instances—Judg. 17:2. 1 Kings 14:2. Some forms in the inflexion of the verb are derived from it. (§ 44, Rem. 2. 61, 2.) The ו however was but slightly heard,—in Syriac it was at length only written, not pronounced,—and therefore fell away; so that the Jewish critics, even in the abovementioned passages, place in the *Qeri* אַנְתָּ , whose Sheva stands in the punctuation of the text.

(§ 17.) The same ו appears, moreover, in the unfrequent forms of the suffix וְיָ , וְיָ .

5. The plurals אַנְתָּם , אַנְתֶּן , are blunted forms of אַנְתֶּם (Arab. *antum*, Chal. אַנְתָּם , a form which lies at the foundation of some verbal inflexions, § 61, c), and אַנְתֶּן , the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַנְתֶּן is found only once, (Ezek. 34:31, where another reading is אַנְתֶּן) and אַנְתָּם (for which MSS. have also אַנְתֶּם) occurs only four times, viz. in Gen. 31:6. Ez. 13:11, 20. 34:17. For the ending וְיָ see no. 9.

6. Besides the forms with ח , the 2nd person probably had, at the same time, another with נ , formed after the analogy of אָנָּךְ , which gave rise to the suffixes ךָ , ךָ , כֶּם , כֶּן .* Traces of this form appear in the sufformatives in Æthiopic, (*gabarcha*, *thou hast done*), also in the Samaritan and common Arabic, (see the author's *Anecdott. Orient.* p. 43.) This form was preferred here for the sake of distinguishing the suffixes from the sufformatives of the verb, as $\text{הָרַחַקְתָּ$, *he killed*, with suffix כֶּם (in the accusative) הָרַחַקְתָּכֶם , *he killed you*; but $\text{הָרַחַקְתָּ$, with sufformative $\text{הָרַחַקְתָּ$, in the nominative, *ye have killed*.

The suffixes ךָ , כֶּם , כֶּן , are the only ones which have no connective-vowel. Contrary to rule, they reject Dagghesh lene, (§ 21,) as הָרַחַקְתָּךְ , not הָרַחַקְתָּךְ ; from which we may infer that a half-vowel (vocal Sheva) was heard before the נ . In pause (הָרַחַקְתָּ) this Sheva is lengthened into *Seghol*.

III. *Third Person.*

7. The א was perhaps heard at the end of הָרַחַקְתָּ and הָרַחַקְתָּ as a kind of half-vowel, *hūe*, *hie*, as in German *die*, (old Germ. *thū*, *thīa*), *sie*, *wie*. A trace of this appears in the Arabic, as هَوَا , *howa*, in the common dialect *hū*. Comp. also § 23, Rem. 3.

The masculine הָרַחַקְתָּ was still of common gender as late as the composition of the Pentateuch, in which it is used for *she*. (See § 2, 3.) The punctuators, however, could not appreciate such an idiom, and regarded it as an error in transcribing. Accordingly, whenever it stands for הָרַחַקְתָּ , they give it the appropriate pointing of this form

* It is certain that *k* and *t* are often interchanged in the infancy of language. See Lex. ךָ , initial article.

(אָה), and require it to be so read. (Comp. § 17.) It is, however, to be sounded according to the old form אָה.

8. In forming the suffixes from אָה, the א, which is wholly wanting in Syr. and Arab., is omitted; hence the form אָה, and with the connective vowels אָה־ and אָה־. אָה־ became *á-ū* (the feeble ה being neglected in pronunciation) and then *ō*, (§ 7, 1,) commonly written *i*, more seldom *ī*. Gen. 49:11. Numb. 23:8. Ps. 10:9. Jer. 2:21. Ezek. 20:40. 31:18. 36:10.

The suffixes from אָה would by analogy be אָה־, אָה־, אָה־; but אָה־, for the sake of euphony, is changed to אָה־. The *Aleph* in אָה was the origin of the Qamets under ה; accordingly the Chald. and Arab. have the full form אָה, (found even in Ezek. 41:15.) The Mappiq in אָה sometimes, though rarely, falls away and leaves the ה quiescent, (Numb. 15:28,) which then may be exchanged for א, as אָה (omnis ea), Ezek. 36:5.

9. The plural forms אָה and אָה are made from אָה and אָה in the same manner as אָה from אָה. In Arabic, where they are pronounced *hom*, *honna*, the full sound is retained. The אָה in both forms (He *paragogic*) has a *demonstrative* force. (See § 93, 1, a.) In Chald. (אָה, אָה), Arab. and Æthiop. (*hunu, hemnu*), there is a ו appended, which occurs in Hebrew in the poetical forms אָה, אָה, אָה.

10. The pronouns of the 3rd person, אָה, אָה, אָה, אָה, are also demonstrative pronouns, *this*, *these*, and when thus used they generally take the article, as אָה, *on that day*; אָה, *that land*. They are both employed for the neuter gender,—it, this, [*hoc.*—]—for which the language has no appropriate form.

IV. *Accentuation.*

11. In the union of nouns and verbs with the suffix pronouns, the tone inclines much more strongly towards the latter than towards the sufformatives employed in the inflexion of the verbs; so that it never remains on the stem, as in אָה, but almost always falls either upon the suffix or its union-vowel, אָה, אָה, [sometimes on the syllable by which the stem had been increased before its union with the suffix, as אָה, אָה].

12. The suffixes to the 2nd and 3rd pers.

plur., which form a perfect mixed syllable, and take the tone, אָה, אָה, אָה, אָה, are called on this account *grave* suffixes. They shorten the forms to which they are appended (§ 89, 2) more than the other suffixes, which are called *light*.

§ 34.

VERBAL SUFFIXES.

(Lehrgeb. § 58.)

1. The connexion between the verb and the suffix which expresses its object (אָה, *he killed him*) is not so strict as that between the noun and its suffix, (אָה, *my word*.) In the former case it is regarded, more than in the latter, as a separate idea, and may even be expressed by a separate word, as אָה and אָה, *he killed him*. Hence verbal suffixes, a part of them at least, are longer (comp. e. g. אָה with אָה) than the suffixes of nouns, (see no. 2.) They have, moreover, a greater variety of forms. Regard is paid to the tense and form of the verb to which the suffix is attached. Thus for almost every person are found three distinct forms; viz. one beginning with the consonant, (אָה, אָה, אָה); a second, with the connective vowel *A*, (אָה, אָה); and a third, with the connective vowel *E*, (אָה, אָה). See § 60, 2.

ה and ו are contractions of אָה (§ 33, Rem. 8), and belong to the second class. Only אָה and אָה have no full connective vowel, but take a vocal Sheva before them, (§ 33, Rem. 6.)

2. Still more stability is given to the suffix when, instead of a connective vowel, is inserted a connective syllable אָה, אָה (commonly called *Nun epenthetic*.) This occurs only in the future and in *pause*; e. g. אָה, *he will bless*; אָה, *he will bless him*, Ps. 72:15; אָה, *he will honour me*, Ps. 50:23. This אָה is for the most part incorporated with the suffix; hence the forms given in the table under *B*. Adverbs also take these forms in the two cases mentioned § 36, 2.

Suffixes with *epenthetic Nun*.

- 1 pers. אָה, אָה for אָה, אָה.
- 2 pers. אָה for אָה.
- 3 pers. אָה, אָה for אָה, אָה.
- 1 pers. plur. אָה for אָה.

Rem. 1. The forms with Nun written fully are rare, merely poetical, (Jer. 5:22, 22:24,) and in the 3 fem. sing. and 1 plur. do not occur at all. The contracted forms are pretty frequent, especially *in pause*.

It may be doubted whether this *Nun* was actually inserted, or was rather an appendage of the future, like the Arabic future with *Nun* annexed, § 48, 2. In favour of the former it may be urged, that the use of such helping consonants is not unfrequent in the kindred languages. In Chaldee, besides *Nun*, a *moveable Yodh* is thrown in; in Samaritan נ is added to the præter, and in similar cases a ה also is inserted.

2. *Unfrequent forms*: 1 pers. אָנִי for אָנִי־נִי , 1 Kgs. 2:24 in the Kethibh.—2 pers. *m.* אַתָּה , 1 Kgs. 18:44. אַתָּה־נִי , Prov. 2:11; *fem.* $\text{אַתְּ$, אַתְּ־נִי , Ps. 137:6, and often in the later Psalms. (אָנִי־נִי contrary to rule is attached to the præter. Judg. 4:20.)—1 plur. אֲנִי־נִי , Ps. 85:7. אֲנִי־נִי occurs once in prose, Ex. 23:31, instead of אֲנִי , Ex. 15:5, (as in Æthiopic.)

3. For the manner of attaching these suffixes to the verb, and the consequent changes in the latter, see §§ 60—63.

§ 35.

NOMINAL SUFFIXES, OR POSSESSIVE PRONOUNS.

(Lehrgeb. §§ 59, 60.)

1. *Suffixes to Nouns in the Singular*, (see table, § 33, *A.A.*) The nominal suffix is, as has been remarked, the genitive of the pronoun. The mode of expressing the possessive pronoun is therefore perfectly analogous to the Lat. *verbum ejus, verbum eorum*; but in Hebrew this analogy is carried through all the persons.

In the 1 pers. אָנִי from אָנִי־נִי , notwithstanding the original form is so much abbreviated, its most *essential* part remains. See § 33, 1, note.

2. *Suffixes for the Dual and Plural*. Nouns in the dual and plural, when they are to receive suffixes, naturally take the form of the construct state and end (§ 87, 2) in ־נִי (־נִי). This termination is blended with the suffix, and hence arise the forms of suffixes to plural nouns, exhibited in the table under *BB*. In most forms the ending ־נִי is retained without change, as

אֲנִי־נִי , with grave suffixes אֲנִי־נִי־כֵן , אֲנִי־נִי־עַם ; in some Seghol was adopted instead of Tseri; hence אֲנִי־נִי־עַם . In three forms the pointing has for its basis the original termination ־נִי ; as אֲנִי־נִי from אֲנִי־נִי־נִי , אֲנִי־נִי from אֲנִי־נִי־נִי (the helping vowel Hhireq assumed according to § 28, 4), אֲנִי־נִי from אֲנִי־נִי־נִי *sü-säy-i*.

־נִי was contracted from ־נִי־נִי the longer form; the latter was therefore retained in connexion with the light suffixes, while, with the grave, the former was preferred.

REMARKS.

I. On Suffixes to Nouns in the Singular.

1. Unfrequent forms. *Sing.* 2 pers. *m.* אַתָּה־נִי ; e. g. אַתָּה־נִי , thy hand, Ps. 139:5; *fem.* אַתְּ־נִי , Ez. 5:12; אַתְּ־נִי , Ps. 103:4. — 3 pers. הִוא־נִי , Ex. 22:4, 26, where the Qeri has a correction. The same form occurs without correction Jer. 2:21. Ez. 20:40.

Plur. 1 pers. אֲנִי־נִי (like the verbal suff. for the præter), Job 22:20. Ruth 3:2. — 2 pers. אַתָּה־נִי , Ezek. 23:48, 49. — 3 pers. *m.* הִוא־נִי , 2 Sam. 23:6, for הִוא־נִי (hence by contraction the common form הִוא־נִי); *fem.* הִיא־נִי , 1 Kgs. 7:37; הִיא־נִי , Gen. 41:21; הִיא־נִי , Ruth 1:19, generally *in pause*; הִיא־נִי also occurs, (Isa. 3:17.)

2. הִוא־נִי and הִיא־נִי are the suffixes usually attached to nouns ending in ־נִי ; e. g. אֲנִי־נִי (from אֲנִי־נִי־נִי), אֲנִי־נִי (from אֲנִי־נִי־נִי); with other nouns they are seldom used, as אֲנִי־נִי , Gen. 1:12.

II. On Suffixes to Plural Nouns.

3. The ־נִי which distinguishes these suffixes, is occasionally omitted in most of the persons; e. g. אֲנִי־נִי for אֲנִי־נִי־נִי , Ex. 33:13, אֲנִי־נִי for אֲנִי־נִי־נִי , Job 42:10, אֲנִי־נִי , Gen. 1:21. This is most frequent in the suffixes of the 3 pers. *m. sing.*, which is often written ־נִי , but is almost always changed to ־נִי in the Qeri; e. g. אֲנִי־נִי , his arrows, Ps. 58:8, Qeri אֲנִי־נִי .

4. Unfrequent forms. *Sing.* 2 pers. *fem.* אַתְּ־נִי , Eccles. 10:17; אַתְּ־נִי , Ps. 103:3, 4, 5.— 3 *m.* הִוא־נִי (a strictly Chaldee form), Ps. 116:12.— 3 *fem.* הִיא־נִי , Ez. 41:15.—*Plur. fem.* הִיא־נִי־נִי , Ez. 13:20; הִיא־נִי־נִי , 40:16; הִיא־נִי־נִי , 1:11.

5. The poetic form אֲנִי־נִי (Deut. 32:27), according to many grammarians, sometimes

stands improperly for the *sing.* וָ—; but in the alleged examples, Job 20 : 23, (comp. v. 5.) 22 : 2. 27 : 23 (comp. v. 13), it refers to collective nouns. In Ps. 11 : 7, it is a *pluralis majestatis* referring to Jehovah, (§ 106, 2.)

6. For the manner in which these suffixes are appended to the noun see § 88; and for the changes which the noun suffers in consequence see §§ 89, 90, 92.

§ 36.

SUFFIXES TO PARTICLES.

(Lehrgeb. § 62.)

1. Prepositions, which, however much abbreviated, were all originally nouns, take universally the nominal suffixes, (*pronomina possessiva*.) Hence אִתִּי, *with me* (properly *viciniâ meâ*), like *meâ causâ, for my sake*, instead of *for me*. If they are properly plural nouns, as are many prepositions of place, they take the suffixes belonging to the plural, as אַחֲרַי, *behind or after me*, (properly *in the spaces after me*;) תַּחְתָּי, *under him*, (*in the places which are under him*.)

For full paradigms of prepositions with suffixes see § 100.

The suffixes of numerals (§ 95) are also possessive pronouns, though we construct them as nominatives, as אֵלֶיךָ, *your triad*, for *ye three*; of the word לָּ also, as הֵלֵךְ, *their whole*, for *they all*.

2. As the suffix of the verb designates the accusative, so does that of the interjection הִנֵּה, *see!* which has the force of a verb, as הִנֵּנִי, *behold me!* הִנֵּנֶי, *behold him!* Of course it takes the verbal suffixes, as do also the adverbs which require the verb of existence to be supplied between the adverb and the pronoun; e. g. אֵי, *where (is) he?* הֲיָיָה [יָיָה prop. *subst.—being*, τὸ εἶναι, see Lex.], *thou art*; אֵינִי, *he (is) not*; יָעֵד, *he (is) yet*. The suffix is here the nominative and subject, and the language has, in accordance with a just perception of the relation of these cases, expressed the nominative by the same form as the accusative. To these adverbs belongs also כִּי, *as*; hence כִּינִי, *as I*.

Verbal suffixes are attached, though but seldom, to prepositions, as תַּחְתָּי, 2 Sam. 22 : 37. 40 : 48 (for which Ps. 18 : 37. 40 : 48,

תַּחְתָּי), תַּחְתָּיָהּ, Gen. 2 : 21, and תַּחְתָּי, Psalm 139 : 11, (in this case, that it may correspond in sound with תַּחְתָּי). This is not without reason; the suffix, in these cases, is actually an accusative, and may be considered as answering to the question *where?* We may therefore translate תַּחְתָּי, *under me*; תַּחְתָּיָהּ, *in her place, instead of her*; תַּחְתָּי, *about me*, (accus. of place, § 116, 1.)

§ 37.

OTHER PRONOUNS.

(Lehrgeb. § 63.)

1. *Demonstratives.* *Sing. mas.* הַזֶּה,* *fem.* הַזֹּאת (וְהַזֶּה, *com.* הַזֶּה (found only in poetry), *this*.)

Plur. com. אֵלֶּם, more frequently הֵנָּה, *these*.

Rem. 1. The feminine form is a contraction of הַזֹּאת from הַזֹּאת = הַזֹּה, הַזֹּה (see § 79, 1, b.) Originally the two latter forms were also masculine, (as הַזֹּה is still *common*;) for הַזֹּה, see Hos. 7 : 16; הַזֹּה, Eccles. 2 : 2. Judg. 18 : 4, (as a *neuter*.)

אֵלֶּם and הֵנָּה (related to the article הַזֶּה, which in Phœnician and Arabic is אֵלֶּם) form, not grammatically, but by usage, the plural of הַזֶּה. The first form, without הַזֶּה, is not found out of the Pentateuch, except in 1 Chron. 20 : 8.

2. This pronoun takes the article (הַזֶּה, הַזֹּאת) like the adjective, and under the same rule, § 109, 2. In connexion with the article are found peculiar forms, as הַזֶּה (respecting which see § 32, Rem. 1), Gen. 24 : 65. 37 : 19, (Arab. ^{وَهَـ}أَلَيْهِ, used as a relative;) הַזֶּה,

fem. Ezek. 36 : 35, and abbreviated הַזֶּה *commonly masc.* Judg. 6 : 20. 1 Sam. 14 : 1. 17 : 26; *fem.* 2 Kings 4 : 25.

3. הַזֶּה; הַזֹּאת was also originally a demonstrative pronoun, but has lost its signification as such. With suffixes it takes the forms אֵתִי; אֵתָךְ; אֵתָהּ; אֵתְךָ; אֵתְהָם; אֵתְהֶם; אֵתְהֵם (seldom אֵתְהֵם). In its fundamental signification it answers, for the most part, to the Greek *αὐτός*, (comp. Sanscr. *état, this*.) It occurs, however, very

* In most languages demonstratives begin with *d* (hence called the *demonstrative* sound), which sometimes, however, passes over into a *sibilant* or an aspiration. Hence in Aramæan הַזֶּה, הַזֹּה, *this, masc., this, fem.*; Arab. *dsu, dsî, dsa*; Sanscr. *sas, sa, tad*; Goth. *su, so, that*; Germ. *da, der, die, das, &c.*

seldom in this strong and independent signification, (Ezek. 43 : 7. 47 : 17, 18, 19. comp. v. 20, where אָנִי stands for הוּא , אָנִי). In common usage, its signification is so feeble that it can stand only in connexion with a noun or pronoun, and even here its emphatic use (אָנִי , *is ipse, he himself*; אֶת־הוּרִי , *ipse ursus*) is not frequent, though several passages* clearly exhibit it. Hos. 10 : 6, *itself* (אָנִי , viz. *the calf*) *shall be carried to Assyria*. Haggai 2 : 17, *ye yourselves* (אִתְּכֶם) *return not to me*. 1 Sam. 17 : 34, *there came a lion*, $\text{אֶת־הַיָּב, אֲנִי אֲבֹרֶף טֶרֶף אֲרָקִי, cum ipso urso—and a bear too$; comp. $\text{אֲבֹרֶף אֲנִי אֲנִי פִלֹּגֶמֶי, II. 9, 194, and Passow's Lex. אֲבֹרֶף I. 6—[Hermann de pronom. אֲבֹרֶף III.]$ Jos. 22 : 17. Dan. 9 : 13. Jer. 38 : 16. 2 Kings 6 : 5. $\text{אֶת־הַדָּבָר, properly the self-same thing, gradually became a somewhat longer unemphatic expression for this thing. In this sense, however, it is comparatively unfrequent, and in the older writers occurs as a nominative, as 2 Sam. 11 : 25, let not this thing, אֶת־הַדָּבָר הַזֶּה, dispense thee. Gen. 4 : 18. 17 : 5. 21 : 5. 46 : 20. Ex. 10 : 8. But predominant usage places it before the definite accusative, of which it may be regarded as the sign. Its demonstrative power is here almost as wholly lost as is that of אֲבֹרֶף in the oblique cases אֲבֹרֶף, אֲבֹרֶף, אֲבֹרֶף; ipsi, ipsum; and the Germ. desselben, demselben, denselben. Thus the Hebrew אֶת־הַשָּׁמַיִם, properly אֲבֹרֶף הַשָּׁמַיִם, him, the heavens, is no stronger than אֲבֹרֶף אֲבֹרֶף. See § 115, 1.$

2. The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. For this in the later writers, and once in the book of Judges, appears the form אֲשֶׁר (with א cast away and ר assimilated, § 19, 2, 3); less frequently אֲשֶׁר , Cant. 1 : 7, and even אֲשֶׁר , Eccles. 2 : 22. 3 : 18.†

אֲשֶׁר also was originally a relative pronoun, though this use of it is extremely rare. See Gen. 3 : 19. 4 : 25. Isa. 54 : 6. 57 : 20. It is commonly a conjunction, *that*, nearly related

* These passages are for the most part found in the later writers, who appear, however, to have affected the ancient use of the word, just as the Rabbins employ אֲנִי , and the Syrians the corresponding ܐܢܝ , *yoth, for self*.

† Respecting the relation of אֲשֶׁר to the demonstrative and relative pronouns of other languages, see Lex. Heb. Lat. art. אֲשֶׁר , note.

to *qui*, (Pers. *hi*.) In general, the demonstrative *hi*, הוּא ,—the relatives הוּא, הוּא, qui , Pers. اَوِي, وَي, كِي ,—the interrogative and indefinite הוּא, הוּא , were, without doubt, originally correlatives.

3. The interrogative pronoun is מַה, who? (of persons); מַה, what? (of things.)

Out of pause מַה seldom has Qamets, except before א and ר , as $\text{מַה אַתֶּם, what are ye? מַה אַתָּה, what see ye?}$ seldom before ה , as in Josh. 4 : 6, 21. On the contrary,—(a) Before Maqeph followed by Daghesh forte conjunctive, it is written מַה־ , as $\text{מַה־לְּךָ, quid tibi? מַה־לָּכֶם, quid vobis?}$ Isa. 3 : 15; $\text{מַה־בָּהּ, what is that?}$ Ex. 4 : 2. (b) Before the hard gutturals ה, ה, ע , it also takes Pattahh, with a Daghesh forte implied in the following guttural, (§ 22, 1;) e. g. $\text{מַה־הָאֵל, Numb. 13 : 18. (c) Before a guttural with Qamets, it takes Seghol (§ 27, Rem. 2, b), as מַה־עֲשֶׂהָ. Less frequently it takes Seghol before letters which are not gutturals, but only when it is remote from the tone of the sentence, as מַה קוֹל גֹּ'ל, what noise, &c. 1 Sam. 4 : 6. 2 Kings 1 : 7. It takes this vowel also in the forms מַה־בָּהּ, מַה־לָּכֶם. For more particular statements see Lex. Heb. Lat., art. מַה , note.$

CHAP. II. — THE VERB.

§ 38.

GENERAL VIEW.

(Lehrgeb. § 65.)

1. The verb is, in the Hebrew, unquestionably the most important part of speech, inasmuch as it contains the root (*radix*) of most of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. All verbs, however, are not stem-words. Like nouns, they may be divided, in respect to their origin, into three classes:—

- a) *Primitives*; e. g. $\text{מִלְכָּךְ, to reign; אֲשֶׁר, to sit.}$
- b) *Verbal Derivatives*, derived from other verbs—e. g. $\text{יָדַע, to justify, הִתְיַדַּע, to justify one's self, from יָדַע, to be just—commonly called conjugations, (§ 40.)}$

c) *Denominatives*, or those derived from nouns; e. g. אָהַל, *to rove with tents*, אָהַל, *to pitch a tent*, from אָהֶל, *a tent*; אָרַשׁ, *to root out*, and אֲרֻשׁוֹת, *to take root*, from שָׁרֵשׁ, *a root*. These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun in this case may be either primitive or derivative; e. g. לָבָן, *to be white*, hence לֵבָנָה, *a brick* (from the colour of the clay), and hence again לָבַן, *to make bricks*; from רָבָה, *to increase greatly*, דָּג, *a fish*, and hence again, דָּג, *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical; e. g. נָחַד, *to rest*, to *set one's self down*; hence the noun נִחָה, *a setting down, demissio*; hence again יָנַח, *to descend*; שָׁדָה, *grave, destruction* (from שָׁדַח, *to destroy*).

§ 39.

GROUND-FORMS OF THE VERB; CONJUGATIONS.

(Lehrgeb. §§ 53, 66, 67.)

1. The third person of the Præter is generally regarded as the stem-form of the verb, as קָטַל, *to kill*.* From this are derived the other persons of the Præter and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future; קָטַל, קָטֵל.

The first ground-form, of two syllables, (Arab. *qatal, qatcl, qatol*), may be called the concrete; and the second, which is generally monosyllabic, (Arab. *qatl, qetl, qotl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In some classes of verbs the full stem appears only in the infinitive; e. g. שָׁבַח, of which the 3rd pers. Præt. is שָׁבַח.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata* (conjugations), each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification, (intensive, frequentative, causative, passive, reflexive, reciprocal, &c.) e. g. לָמַד, *to*

* Properly, *he killed*; the infinitive is used for the sake of brevity.

learn, לָמַד, *to cause to learn, to teach*; לָמַד, *to lie*, אָשַׁב, *to cause to lie, to lay*; אָשַׁב, *to ask*, אָשַׁב, *to ask for one's self, sibi petit*, אָשַׁב (intensive), *to beg*.

In other languages forms thus related to each other are regarded as independent words; e. g. *to fall*, *to fill*; *jacere, to throw, jacere, to lie*; *γεννάω, to bear, γίνομαι, to be born*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. מְגִינִים, more correctly *species, modifications*) of the ground-form, and, both in the grammar and the lexicon, are always treated of in connexion, as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters, (קָטַל, קָטַל; קָטַל, קָטַל; קָטַל, קָטַל; comp. *to lie, to lay, to fall, to fell*;) partly in the addition of formative letters or syllables, (קָטַל, קָטַל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*;) sometimes in both united, as קָטַל.

In the cognate dialects this is effected less by the change of vowels than by the addition of formative syllables. In Aramæan, for instance, all the passives are formed by the prefix syllable אָר, אָר; in Hebrew, as in Arabic, by the more obscure vowels.

4. Grammarians differ in the number and arrangement of these conjugations. The common practice, however, of giving to them still the old technical designations prevents any error. The ground-form is called *Kal*, (קָל, i. e. *light*), because it has no formative additions; the others derive their names from the paradigm used by the oldest Jewish grammarians, לָמַד, *to do*.* Several of them have passives which distinguish themselves from their actives by the

* This verb, on account of the guttural which it contains, is unsuitable for a paradigm, and was accordingly exchanged for אָשַׁב, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the [European] pronunciation of some of its forms, as אָשַׁב, אָשַׁב. The paradigm אָשַׁב, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Semitish languages, inasmuch as it is found with a slight change (Arab. אָשַׁב) in all of them. In Hebrew, however, it has only the forms of *Kal*, which are not frequent, and occur only in poetry.

obscure vowels. The most common conjugations (including Kal) are the five following; but few verbs however exhibit them all:—

	<i>Act.</i>	<i>Pass.</i>
1. Kal	- לַהַרְגֵּךְ, <i>to kill</i>	- - (wanting.)
2. Niphal	- נִהַרְגָה, <i>to be killed</i>	- (wanting.)
3. Piël	- הַרְגֵּל, <i>to kill many, to massacre</i>	- } Pual, הִרְגָה.
4. Hiphil	- הִרְגֵה, <i>to cause to kill.</i>	Hophal, הִרְגָה.
5. Hithpaël	- הִתְהַרְגֵה, <i>to kill one's self.</i>	{ Hothpaal, הִתְהַרְגָה.

There are several other less frequent conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew take the place of the usual conjugations, (§ 54.)

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Paal*, (§ 54, 1.) 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël*, (§ 54.) 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piël*. The most appropriate division is into *three* classes:—(1) The intensive *Piël*, with the analogous forms derived from it. (2) The causative *Hiphil*, and its analogous forms, *Shaphel*, *Tiphel*. (3) The passive and reflexive *Niphal*.

§ 40.

(Lehrgeb. §§ 76, 77.)

1. The Hebrew verb is indebted for whatever copiousness it exhibits to these conjugations or derivative verbs. In moods and tenses it is very poor, having only the Præter and Future tenses, an Imperative, an Infinitive (with two forms), and a Participle. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the uses of the same form, § 123, &c.) or in connexion with other words, as taught in the *Syntax*. The subjunctive and optative are sometimes indicated by peculiar forms of the future, (§ 48.)

In the Germanic languages also there are

distinct forms for only two tenses, (the present and imperfect.) In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes, (§ 39, 1.) The third person of the Præter is the ground-form of one of these classes, which embraces, however, only the remaining forms of the Præter, and in most conjugations the Participle; the Imperative is the ground-form of the other, which embraces the Infinitive (generally of the same form with the Imperative), the Future, and often the Participle; e. g.—

Kal, Præt. הָרַגְתָּ - *Part.* הֹרֵג.

Nipl. — נִהַרְגָה - *Part.* נִהַרְגָה.

Imp. & Inf. הַרְגֵךְ - *Fut.* תִּהַרְגֶה.

Piël, Imp. & Inf. הַרְגֵל - *Fut.* תִּהַרְגֶל, *Part.* הֹרֵגֶל.

3. In the inflexion of the Præter and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both genders, as in the personal pronoun. (Comp. §§ 44, 1. 47, 2.)

§ 41.

In the formation of the *regular* and the *irregular* verbs there is the same general analogy. The irregular verbs have their origin,—(a) in the falling away of one of their stem-letters, by contraction, or other changes (§ 19) to which consonants are subject, (*verbum imperfectum*,*) e. g. נָהַרְגְתָּ, נִהַרְגָה; (b) in the quiescence, commutation, or falling away, of a feeble letter, when the verb has such a letter for one of its radicals, (*verba quiescentia, feeble verbs*;) e. g. נָהַרְגְתָּ, נִהַרְגָה, &c. The peculiarities of verbs with *gutturals* respect only their vowels. (§ 22.)

The letters of the old paradigm הִרְגֵה are used in naming the letters of the stem, ה designating the first, ר the second, and ג the third. Hence the expressions, *verb* הִרְגֵה for one whose first radical is ה (*primæ radicalis* ה); *verb* הִרְגֵה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* הִרְגֵה (ר doubled) for one whose second and third radicals are the same, (*mediæ radicalis geminata*.)

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use, (§ 77.)

§ 42.

THE REGULAR VERB.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and will also exhibit the subject in the most striking light to the learner, to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *A* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections.

A. The Ground-form, or Kal.

§ 43.

FORM AND SIGNIFICATION.

(Lehrgeb. § 66.)

1. The common form of the 3rd person *Præt.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with final *E*, (*Tseri pure*;) and another with final *O*, (*Hholcm pure*;) the two latter are usually found in *intransitive* verbs; e. g. כָּבֵד, *to be heavy*, קָטַן, *to be small*. For the sake of brevity, these are called, after the example of the Arabic grammarians, verbs *middle A*, &c., *verba med. (medicæ radicalis) A, med. E, med. O*. Sometimes both forms exist together, as קָרַב, and קָרַבָה, *to approach*.

A verb *middle E* will be found in the paradigm. The example selected shews at the same time the effect of inflexion on *Daghesh lene* in the middle stem-letter.

This intransitive קָטַל is related to the passive קָטַלָה, as קָטַל is to קָטַלָה, only it has a weaker form.

The vowel of the second syllable is the principal vowel; the pure Qamets in the first syllable has less strength, and in Aramaean wholly falls away, as קָטַל, קָטַלָה.

2. The signification of Kal, as is clear from these examples, may be either transitive or intransitive. Sometimes both are united in the same word, as in the English verbs, *to melt*, *to tire*; e. g. שָׁבַר, *to return* and *to bring back*.

Examples of *denominatives* in Kal: הִכָּסַר, *to cover with pitch*, from הִכָּסַר, *pitch*; מָלַח, *to salt*, from מָלַח, *salt*.

§ 44.

PRÆTER OF KAL AND ITS INFLEXION.

(Lehrgeb. §§ 78, 91.)

1. The inflexion of the Præter in respect to number, person, and gender, is effected by the addition of fragments of the personal pronouns (*sufformatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective** thus, הַמְּכַלֵּךְ, *killing-thou*, or *killer-thou*, (a *killer art thou*;) הַמְּרַאֵי, *fearing-ye*; for הַמְּכַלֵּךְ, הַמְּרַאֵי. In the *second* person this is readily seen as well as in הַמְּכַלֵּךְ for הַמְּכַלֵּךְ. As the origin of הַמְּכַלֵּךְ we must assume an old form of the first person הַמְּכַלֵּךְ, הַמְּכַלֵּךְ, analogous to הַמְּכַלֵּךְ. In the *third* person, הַמְּכַלֵּךְ is a designation of the feminine, (as in the noun § 79, 1,) and הַמְּכַלֵּךְ of the plural.

In Greek the inflexion by persons originated in the same manner, as is shewn by the terminations *ω, μί*, (from *ἐγώ, ἐμί, I*;) *ς* (from *σὺ*), the Doric ending *μες*, (from *ἄμμες, we*;) but the traces of its origin are more obliterated than in Hebrew. This is true also of inflexion in the later Semitic languages; e. g. 1 pers. Arab. *qataltu*, Syr. *qetleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* הַמְּכַלֵּךְ is followed by the 3 *mas. plur.* הַמְּכַלֵּךְ, and that of the 2 *mas. sing.* הַמְּכַלֵּךְ by all the forms of the first and second persons. Only הַמְּכַלֵּךְ, הַמְּכַלֵּךְ, have the tone on the ultimate, and in consequence, Sheva under the first radical.

Rem. 1. Verbs *middle E*, in their inflexion, generally lose the *E* sound, which passes over into (·) as the paradigm shews. The original *E* appears only—(a) as a general rule, in *pause*, i. e. when the stress of voice falls upon

* On the intimate connexion between the Præter and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as מְכַלֵּךְ, *full*, or *he is full*; מְכַלֵּךְ, *small*, or *he is small*. Comp. also § 47, 1, note. Of the 3rd Præt. with a participial signification, used in connexion with the personal pronoun for the finite verb, we have an example (at least as the pointing now stands) in the difficult phrase אֲנִי מְכַלֵּךְ, Ps. 6:3, for אֲכַלֵּךְ, *I consume away*.

† Others consider the Tav as transferred from the second person in order to strengthen the וֹ of the first, and to distinguish the sufformative from the suffix.

it, as קָרַבְתָּ , Job 29:10. comp. 2 Sam. 1:23. Job 41:15. (b) In forms which have the tone on the *ultimate*, i. e. when the word is much shortened. In this case, instead of (---) either (---) or (---) is adopted as being shorter, (§ 27, Rem. 2, 3), as מִשְׁפָּטֶיךָ , 1 Sam. 12:13, מִשְׁפָּטֶיךָ , Deut. 4:1, 22. So before suffixes, as מִשְׁפָּטֶיךָ , 1 Sam. 1:20.

In verbs middle *O*, the Hholem is retained in inflexion, as קָרַבְתָּ ; but when the tone is thrown forward, Hholem becomes Qamets-Hbathup, as קָרַבְתָּ (see Rem. 3), Ex. 18:23.

2. Unfrequent forms.* *Sing.* 3 *fem.* in --- (as in Arab. Chald. Syr.); e. g. מִשְׁפָּטֶיךָ , Deut. 32:36. Before suffixes this is the prevailing form, § 61, 2. — 2 *mas.* קָרַב (the full form) for קָרַבְתָּ , as קָרַבְתָּ , Mal. 2:14. comp. Gen. 3:12. It often occurs. — 2 *fem.* sometimes has still a *Yodh* at the end, as קָרַבְתָּ , Jer. 31:21, (according to one form of the pronoun קָרַבְתָּ , § 33, Rem. 4,) especially in Jeremiah and Ezekiel. With this is connected the form קָרַבְתָּ before suffixes, (§ 61, 2.) — 1 *com.* sometimes without *Yodh*, as קָרַבְתָּ , Ps. 140:13. Job 42:2. 1 Kings 8:48. This however is found only in Kethibh; the *Qeri* substitutes the full form. — *Plur.* 2 *fem.* קָרַבְתֶּן , Amos 4:3. — 3 *com.* seldom with --- , as קָרַבְתֶּן , Deut. 8:3, 16, or with a superfluous --- (as in Arab.), as קָרַבְתֶּן , Jos. 10:24. In the Future the form with --- is more frequent, and in Syr. and Chald. is the prevailing one, as also in Arab. (except in the *Future apoc.* and *antith.*) where it ends in *ûna*. A comparison of the Arabic plural ending for the noun (*ûna*), and of the Chaldee קָרַבְתֶּן *ye*, from קָרַבְתֶּן *thou*, renders it probable that this Nun belonged to the original Præter and Future 3 *pers. plur.* of which those in common use are truncated forms.

3. In connexion with the sufformatives קָרַבְתָּ , קָרַבְתֶּן , קָרַבְתֶּם , the tone is on the penult, and the word is *Milcl*; with the other sufformatives it is *Milra*, (§ 15, 2.) The place of the tone is shifted — (a) in several persons by the *Pause*, (§ 29, 4;) at the same time the vowel of the second syllable, if it had fallen away, is restored, as קָרַבְתֶּם , קָרַבְתֶּן , קָרַבְתֶּם . (b) By *Vav*

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriaisms, and Arabisms.

conversive of the Præter. This is properly a mere *Vav copulative*; but when it connects a Præter with a Future or Imperative, it often gives to the former the signification of the Future, (Syntax, § 124, 6.) In this case, if the tone rested on the *penult*, it was transferred by the punctators to the *ultimate*; e. g. קָרַבְתָּ , *I have broken in pieces*, קָרַבְתָּ , and *I will break in pieces*, Ezek. 30:22. comp. Gen. 34:30. Exodus 26:33. This sometimes occasions a change of vowels, (§ 57, Rem. 4.) Whether this change of accentuation belonged to the living language, or was introduced by the punctators, can no longer be determined.

§ 45.

THE INFINITIVE.

(Lehrgeb. §§ 79, 91.)

1. The second ground-form of each conjugation is the Infinitive in its shorter form, (*Infinitive construct*, in Kal קָרַבְתָּ). This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed, (קָרַבְתָּ , קָרַבְתָּ). The longer form (Infinitive absolute, in Kal קָרַבְתָּ) is used when the action of the verb is presented by itself, without direct connexion with other words. It is most frequently employed when the Infinitive is added to the finite verb for the sake of emphasis. (§ 128.) The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun, the second is treated rather as a verb; e. g. קָרַבְתָּ , Is. 22:13, means to *slay cattle*; but קָרַבְתָּ would mean *the slaying of cattle*.

2. Between קָרַבְתָּ and קָרַבְתָּ in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form, (see § 90, Paradigm III. ;) with this difference, however, that the Infinitive *absolute* has Hholem

* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun. (§ 87.) There is a difference, however, both in form and use. Of the two Infinitives, the *absolute* is indeed the longer form; but their vowels are often wholly different, as in Piel קָרַבְתָּ , קָרַבְתָּ , and the *absolute* is made by lengthening the *construct*, but the latter is not, as is the case with nouns, a regularly shortened form of the *absolute*. The use of the *lofin. constr.* is by no means limited to the case when it is followed by a genitive. See Text 1.

impure, the Infinitive construct *Ilholem pure* (hence with *Suff.* לְהַכִּיּוֹת), while the noun has its final vowel impure in both states.

Besides הַכִּיּוֹת the *Infin. constr.* has the following unusual forms:—(a) הַכִּיּוֹת; e. g. וַיִּכּוּתָהּ, Gen. 34:7. (b) הַכִּיּוֹתָהּ and הַכִּיּוֹתָהֶן (feminine forms from הַכִּיּוֹת and הַכִּיּוֹתָהּ), as הַכִּיּוֹתָהּ, Ex. 36:2, הַכִּיּוֹתָהֶן, Ezek. 16:5. As a verbal noun the *Infin.* may take the feminine ending. (c) הַכִּיּוֹתָהּ, as in Chaldee; e. g. סִימָתָהּ, Numb. 10:2.

These unfrequent forms are in more common use as *verbal nouns*. § 83, nos. 10, 11, 14.

§ 46.

THE IMPERATIVE.

(Lehrgeb. §§ 80, 91.)

1. The Imperative forms the transition from the Infinitive to the finite verb. It is of the same form with the *Infin. constr.*,* but has, by inflexion, a Feminine and a Plural. For the third person it has no form, and in the Passive conjugations, from the nature of the case, it very seldom occurs.† The Future is often used to express command, (§§ 125, 3, c. 126, 2, a, b.)

2. Its inflexion is analogous to that of the Future, and will be understood from the explanations given in No. 2 of the following section. Like the Future, the Imperative has a prolonged and a shortened form, (§ 48, 6.)

Rem. 1. Besides the form הַכִּיּוֹת, there is another with *Patahdh*, (as in the *Infin.* and *Fut.*;) e. g. וַיִּכּוּתָהּ, 2 Sam. 13:5.

2. Less frequently Qamets-Hhathuph is found in the first syllable, as וַיִּכּוּתָהּ, Ezek. 32:20. וַיִּכּוּתָהּ, Judg. 9:10.

3. In the form הַכִּיּוֹתָהּ the הַ— sometimes falls away, and then a helping vowel is inserted, as הַכִּיּוֹתָהּ for הַכִּיּוֹתָהּ, Gen. 4:23. Comp. הַכִּיּוֹתָהּ for הַכִּיּוֹתָהּ, Ex. 2:20. (Perhaps this is to be classed with the abbreviated forms of the Imperative, explained § 48, 6.)

* In Greek also a command is often expressed by the Infinitive. Hesiod, Works and Days, 389, γυμνὸν σπείρειν, γυμνὸν δὲ βωσκεῖν; comp. Virg. Georg. 1, 299, nudus ara, sere nudus. Il. ρ', 692.

† The only examples are in Hophal. Ezek. 32:19. Jer. 49:8. On the use of the Imp. form for the third person, see § 127, Rem. 2.

§ 47.

THE FUTURE AND ITS INFLEXION.

(Lehrgeb. §§ 81, 91.)

1. Fragments of the Personal Pronoun are employed in the inflexion of the Future as well as of the Præter; but in the Future these fragments are *pre-fixed* (*præformativa*) to the root,* viz. the *Infin. constr.* (הַכִּיּוֹת). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than in the Præter, so that in every case but one consonant remains, and that without a vowel, (י, ה, ש, נ). But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. The union of the *præformativa* with the Infinitive form is effected in accordance with the general laws of the language; thus הַכִּיּוֹת becomes הַכִּיּוֹתָהּ (§ 28, 1.)

2. The derivation and signification both of the *præformatives* and *sufformatives* are still in most cases perfectly clear. In the 1 *pers.* הַכִּיּוֹתָהּ, Plur. הַכִּיּוֹתָהֶן, שׁ is an abbreviation of הַכִּיּוֹתָהּ, נ of הַכִּיּוֹתָהֶן. This person required no addition at the end. In the 2 *pers. sing.* the הַ in הַכִּיּוֹתָהּ is from הַכִּיּוֹתָהּ, the הַ— in הַכִּיּוֹתָהּ is the sign of the feminine, as in הַכִּיּוֹתָהּ, thou, (feminine.) See § 33, Rem. 4. In the 2 *pers. plur.* the וַ (וּ) in הַכִּיּוֹתָהֶן is the sign of the Plural (§ 44, 1), and is here appropriated to the masculine;† הַ (וּ) in הַכִּיּוֹתָהֶן is the sign of the Plural *feminine* (as in Chaldee הַכִּיּוֹתָהֶן), or borrowed from הַכִּיּוֹתָהּ, those (feminine), *cæ.* The greatest difficulty is found in the explanation of the third person. The וַ in הַכִּיּוֹתָהּ stands most probably for וַ (from הַכִּיּוֹתָהּ), which has become וַ, because וַ at the beginning of a word (הַכִּיּוֹתָהּ) was avoided in Hebrew, (§ 68.) The הַ in the *feminines* הַכִּיּוֹתָהּ, הַכִּיּוֹתָהֶן, which are precisely the same as in

* The Hebrew therefore expressed the past act by the form *killer-I*; the future by the form *I-to kill*. These expressions are remarkable, not only for the fact that the action which is contemplated as past *precedes* the pronoun, while that which is future follows it, but for the use of the concrete or participial form for the Præter. He who *has* killed is already become *one that kills*, a *killer*. The *purpose* to kill is better expressed by the abstract form of the verb.

† This is also the proper gender of the Plural-syllable א, אַ. It is true that in the Præt. the Hebrew employs it for both genders, but in Syriac, it stands even in the Præt. for the masculine alone, as *mas. qatalān*, *fem. qatalān*; so in Arabic, *mas. qatalu*, *fem. qatalua*.

the second person, perhaps originated in ה (from אה), as it can be shewn that ה (ה and א) at the beginning of words has an affinity with s and t.*

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of אֵלֶיךָ is followed by all the other forms which receive no addition at the end, and that of אֵלַי by the forms which have sufformatives beginning with a vowel; with אֵלַי compare אֵלַי in the Imperative.

Rem. 1. The final Hholem is *pure*, as in the *Infin.* and *Imper.* Hence—(a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. (b) Before Maqeph it becomes Qamets-Hhathuph; e. g. אֵלַי, Josh. 8:32. (c) It falls away before the sufformatives אֵלַי and אֵלַי. In the few instances in which it remains before such sufformatives, the pointing becomes (after the Chaldee manner) אֵלַי, because this is regarded as a shorter vowel, (§ 27, Rem. 1;) e. g. אֵלַי, *yish-pūtū*, Ex. 18:26.

2. This Hholem is confined, almost exclusively, to verbs *middle A*, like אֵלַי. *Intransitive* verbs (with *middle E* and *O*) take *Pattahh* in the Future, as אֵלַי, *to be great, Fut.* אֵלַי; אֵלַי, *to be small, Fut.* אֵלַי. Sometimes both forms exist together; the *Fut.* with *O* is then transitive, and that with *A* intransitive; e. g. אֵלַי, *he will cut off, will reap*; אֵלַי, *he will be cut off*, i. e. will be short. אֵלַי, *Fut. O, to subdue*; אֵלַי, *Fut. A, to be subdued*, [expressing *state or condition*.] Ex. 17:13. Job 14:10. More frequently both occur without any difference in signification; e. g. אֵלַי and אֵלַי, *he will bite*. In the irregular verbs, Tseri is also found in the final syllable, as אֵלַי for אֵלַי. These three forms of the Future are called *Future O, Future A, Future E*.

3. For the 3 *plur. fem.* אֵלַי is substituted in three instances, to distinguish it from the 2 *pers.*, the form אֵלַי (etymologically more correct), as in Aramæan and Arabic; e. g.

* Comp. אֵלַי with the variations of this form אֵלַי, אֵלַי (§ 54, 5, 6), the forms of the demonstratives, the verbs אֵלַי, אֵלַי, *to braid, to weave*, אֵלַי, *to turn back*, אֵלַי, אֵלַי, *to dwell*, with many others, and numerous examples in the western languages. At the end of words this interchange is common; e. g. אֵלַי, אֵלַי, before *Suff.* אֵלַי.

אֵלַי, *they shall arise*, Dan. 8:22; comp. Gen. 30:38. 1 Sam. 6:12. In several instances אֵלַי seems to have been used improperly for the *singular*; viz. for the 3 *pers.* Ex. 1:10. Job 17:16. Is. 28:3. Jndg. 5:26; for the 2 *pers.* Obad. 13. (In the vulgar Arabic, *neul*, properly *we eat*, is the common form for *I eat*; so in the French *patois*, *j'avons* for *j'ai*.) In the Pentateuch אֵלַי occurs in place of אֵלַי, especially after *Vav conversive*, (§ 48, 5;) e. g. Ex. 1:18, 19. 15:20, as in Arabic. A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3.) Once occurs (Ezek. 16:50) the anomalous form אֵלַי with אֵלַי inserted, after the manner of verbs אֵלַי and אֵלַי (§§ 66, 4. 71, 5.)

4. To forms ending in אֵלַי or אֵלַי אֵלַי (*Nun paragagic*) is often appended, most frequently at the end of a period, where the vowel of the second syllable is restored, as אֵלַי, Ex. 15:14, אֵלַי, Deut. 1:17. But it is not confined to this position; see e. g. Ps. 11:2, אֵלַי; comp. 4:3. Gen. 18:28, 29, 30, 31, 32. Isa. 8:12. 1 Sam. 9:13. But the preference for this form at the close of a period is clearly seen in Isa. 26:11. אֵלַי אֵלַי אֵלַי, *they saw not*; (then) *saw they and were ashamed*. This Nun is common in Aramæan and Arabic, and perhaps was the original termination of forms which have אֵלַי final, (§ 44, Rem. 2;) though certainly not of those which have final אֵלַי, for this may very readily be derived from אֵלַי, while there is no evidence in favour of an old form אֵלַי for אֵלַי, *thou (fem.)*, which is contrary to analogy. On the signification of the word it has no influence, and in this respect it is to be carefully distinguished from the changes mentioned in the following section. Of the *Fut.* with אֵלַי, אֵלַי, Jer. 10:5, is the only example.

5. In *Pause*, the vowel of the second syllable, if it had fallen away, is restored and takes the tone, as אֵלַי, אֵלַי. Comp. § 29, 4

§ 48.

PECULIAR CHANGES OF THE FUTURE AND IMPERATIVE.

(Lebrgebg. §§ 83—87.)

1. To the few appropriate forms for expressing the relations of *Time* and *Mood* in the Hebrew and its kindred dialects, a small addi-

tion is made by changes in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. These changes consist in *lengthening* and *shortening* the common form of the *Future*. Their principal effect (for it is in general the same in both cases) is to give to the *Future* the meaning of the *Subjunctive*. The lengthened *Future*, however, occurs only in the first person, (with some unimportant exceptions,) while its shortened form is confined to the second and third, with which distinction of persons is connected some modification of meaning. These forms, moreover, are found only in certain conjugations and certain classes of verbs. Connected with these are similar changes of the *Imperative* and also a peculiar manner of indicating, by the *Future*, the *tense of narration*.

In Arabic the development is more perfect.

Besides the common *Future yaqtolo*, it has— (a) a *Future Antithetic, yaqtola*, which stands for our *Subjunctive*; (b) a *Future Apocopate, yaqtol*, employed in conditional propositions, and to express prohibition and negation; (c) a *Future Paragogic, yaqtolan*, expressing interrogation, command, or wish.

3. The characteristic of the lengthened *Future* is ה־ (*He paragogie*) attached to the first person; e. g. אֶשְׁכְּרֶה for אֶשְׁכֶּרֶה . It is found in all the conjugations and in all classes of regular and irregular verbs, except in the *Passives*, and has the tone wherever it is taken by the sufformatives ו־ and י־ , and hence affects in precisely the same manner the final vowel of the ground-form; e. g. *Fut. Kal*, אֶשְׁכְּרֶה , *Fut. Piel*, הִשְׁכִּיחַ , Ps. 2:3; but *Fut. Hiphil*, אֶשְׁכְּרֶה .

In a very few instances ה־ takes the place of ה־ ; e. g. 1 Sam. 28:15. Ps. 20:4. As rarely is it attached to the second and third persons. Isa. 5:19. Ezek. 23:20. Ps. 20:4. The second person, however, receives it in the *Imperative*. (See no. 6.)

ה־ properly denotes *motion* or *tendency towards a place*, (§ 93, 1,) and hence is expressive of *purpose* or *endeavour*. Accordingly the *Fut. parag.* is used especially to express *excitement of one's self, determination, wish, entreaty, &c.* (§ 126.)

4. The shortened *Future* occurs only in the second and third persons. It has several modi-

fications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined to *Hiphil*, as יִקְטֹל for יִקְטִיל . It is found in *Kal* and *Hiphil* of verbs עָל , as יָמַח and יָמַח for יָמַח and יָמַח ; and in all the conjugations of verbs לָל , where it consists in the removal (*apocope*) of final ה ; e. g. for יִקְטֹל , יִקְטֹל . The name *Future apocopate*, derived from the mode of forming it in verbs לָל , is applied generally, as in Arabic, to this form of the *Future*.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it has the force of the *Present Subjunctive*, (§ 126.)

5. The Hebrew forms the tense of narration by prefixing to the persons of the *Future* the syllable נ followed by *Daghesh forte*, as נִקְטַל , *he killed*. Before the first person this syllable of course becomes נִ , (§ 22, 1,) as נִקְטַל . The shortened form of the *Future* is preferred, as נִקְטַל , נִקְטַל , נִקְטַל ; sometimes also the tone is drawn back upon the penult, as נִקְטַח , נִקְטַח , נִקְטַח . In the first person, however, especially in the later books, the *Future paragogie* (no. 3) is employed; e. g. וַיִּשְׁכַּח , Ezr. 9:3. This נ־ is called *Vav conversive of the Future* (*Vav conversivum Futuri in Præteritum*), or simply *Vav conversive*.

This *Future*, with *Vav conversive*, or *Futurum conversum*, may be regarded as originally a true compound tense with an auxiliary verb. For the syllable נ־ , according to the most probable etymology, is an abbreviation of הָנָה , *fuil*, which was prefixed to the *Future* in order to form, by periphrasis, the tense of narration. The full phrase was הָנָה וַיִּקְטַל (connected *ἀσυνέλιτος*, § 139, 3, b), *it happened* (that) *he killed*. Compare in Arabic the use of كَلَّ , *fuil*, with the *Future*, as a periphrasis for the same tense, *kan yaqtol*, [*fuil* (ut) *interficeret*.]

The initial ה־ (which in Syriac also is not pronounced when this verb is used as an auxiliary) was first omitted in writing, (hence נָה וַיִּקְטַל); the remaining syllable was then united by a *Daghesh forte conjunctive* (§ 20, 2, a) with the following verb, so as to form one word. Comp. וַיִּשְׁכַּח for וַיִּשְׁכַּח , from וַיִּשְׁכַּח , וַיִּשְׁכַּח , (§ 37, 3, a.) This phrase, in which the verb

has the force of the subjunctive, furnishes an explanation of the preference (no. 5) for the subjunctive forms, the Future *paragogic* and *apocopate*.

This Vav almost always includes the conjunction ו, *and*, (לַוּוּקָטַל for וּוּקָטַל, *and he killed*;) on which account some assume as its origin the phrase וְהָיָה קָטַל. But it does not always and necessarily include the conjunction *and*; for it is used at the beginning of books, not only of such as are connected with a preceding one, as Exodus, 1 Kings, Ezra, but of those also which have no such connexion, as the books of Ruth and Esther.

Others regard the Vav conversive merely as an original *Vav copulative* (like Vav conversive of the Præter § 44, Rem. 3, *b*), but with some intensity of meaning (*and then*), the firmer sound *va* being adopted, together with the sharpening of the syllable; compare the forms בָּקַדָה, בָּקַדָה, בָּקַדָה, for בָּקַדָה, בָּקַדָה, בָּקַדָה.

6. The persons of the Imperative are also lengthened (by הַ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. The lengthened and shortened forms are seldom found in the same conjugation. In some cases they have wholly supplanted the regular form. The *Imp. parag.* occurs, e. g. in Kal of the regular verb, as אָמַר, אָמַרְתָּ; the shortened *Imp.* in verbs אָרַח, as אָרַח for אָרַח; both together in Hiphil, as אָרַחְתָּ and אָרַחְתָּ for אָרַחְתָּ. The signification of these forms is not always so strongly marked as in the Future. The *Imp. parag.* however is often emphatic, as קוּמָה, *stand up*, קוּמָה, *up!* הֵן, *give*, הֵן, *give up*.

§ 49.

THE PARTICIPLE.

(Lehrgeb. §§ 62, 91.)

1. Kal alone has two forms of the Participle, viz. a participle *active*, called also *Poël* or *Benoni* (*middle word, participium*), and a participle *passive*, or *Pa-ul*, (פַּעּוּל). The latter is probably a remnant of a lost passive form of פָּעַל, which is still preserved in the Aramæan, and has the form פָּעוּל.

In the Aramæan both participles are found also in the other conjugations.

2. The Participle of Kal is connected, in its formation, with the third person of the Præter,

from which it is distinguished only by the longer vowel of the Nominal-forms; e. g. קָטַל, Part. קָטַל, sleeping, from יָטַן; יָטַר, *fearing*, from יָטַר. But the Participle, which most commonly occurs in verbs *middle A*, deviates from this form and takes that of קָטַל. קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal, (§ 50, 1;) that of Piël follows a different analogy.

3. Participles form their feminine and plural like other nouns. §§ 90, 91.

Rem. 1. An unfrequent form is אָרַח, Isa. 29:14. 38:5, and אָרַחְתָּ, Ps. 16:5, with the *mater lectionis* in the final syllable. The הוֹלֵם in אָרַח is *impure*, though it is generally written *defectively*. The form אָרַח, Isa. 41:7, for אָרַח is explained by § 29, 3, *b*.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen*, *flown*. Thus אָרַח means *holding* (not *held*), Cant. 3:8. אָרַח, *confisus*, for *confidens*, Ps. 112:7. Comp. the *deponent* verbs in Latin.

B. Derived Conjugations.

§ 50.

NIPHAL.

(Lehrgeb. §§ 68, 92.)

1. The full characteristic of this conjugation is the syllable הֵן (in the corresponding seventh conjugation in Arabic א) prefixed to the ground-form. It appears in the *Inf. constr.* אָרַחְתָּ, contracted from אָרַחְתָּ. With the *Inf.* is connected, in form, the *Imp.* אָרַחְתָּ and the *Fut.* אָרַחְתָּ, contracted from אָרַחְתָּ. In the *Præt.* has the (otherwise less essential) He been suffered to fall away, and only Nun remains as the characteristic, (אָרַחְתָּ). The same remark applies to the Participle, which is distinguished from the Præter only by the long vowel, (אָרַחְתָּ, *fem.* אָרַחְתָּ or אָרַחְתָּ, § 79, 1, *a, b*.) The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Præt. and Part. by the *Nun* prefixed; in the Imp., Inf., and Fut., by the Dagshesh in the first stem-letter. The same marks are found in the irregular verbs, except that where the

first stem-letter is a guttural, Daghesh forte must be omitted, (§ 57, 4.) To compensate for this omission the preceding vowel is made long, (§ 22, 1.)

2. *Significations of Niphal.* (a) It is most frequently passive of Kal; e. g. יָלַד, *to bear*, Niph. *to be born*. It is also passive of Piël and Hiphil, when Kal is intransitive or is not in use; e. g. כָּבַד, *to be in honour*, Niph. *to be honoured*; כָּהַן, Piël, *to conceal*, Hiph. [*to put out of sight*, ἀφανίζω] *to destroy*, Niph. passive of both. In this case its signification may coincide with that of Kal, (הָרַח, Kal and Niph. *to be sick*), and it may even take an accusative, (§ 135, 2, Rem.) (b) It is reflexive of Kal, like the Greek *Middle Voice*; e. g. שָׁמַר, *to look to one's self*, *to beware*; often in verbs which express passion or feeling, as נָחַם, *to grieve*, נָחַתָּה, *to bewail*; comp. δόρυμαι, *lamentor, contristor*. (c) Frequently it expresses reciprocal action, as נִשְׁפָּטָה, *to contend with another at law*; יָצַח, *to counsel*, Niph. *to consult together*; comp. the middle and deponent verbs βουλεύεσθαι, μάχεσθαι, altercari, luctari, praliari. (d) It has also, like Hithpaël (§ 53, 3, d) and the Greek *Middle Voice*, the signification of the Active with the addition of *self*, *for one's self*, (as the *remote object*, expressed by the dative;) e. g. נִשְׁאַלָה, *sibi petiit, to ask for one's self*, (1 Sam. 20:6, 28,) precisely like αἰρούμαι σε τούτο, ἐνὸς αὐτοῦ χιτῶνα, *to put on (one's self) a coat*.

Examples of *denominatives* are, נִלְבָּב, *cordatum fieri*, from לֵבָב, *heart*; נִזְוַר, *to be born a male*, from זָכָר, *a male*.

The older Hebrew grammarians have represented Niphal as the proper *Passive* of Kal. Considered with reference to *etymology* alone, this representation is incorrect; for (1) Niphal has not the characteristics of the other passives; (2) there are still found in Kal traces of an early passive form, (§ 49, 1); (3) the Arabic has an independent conjugation, corresponding with Niphal, (*enqatal*), which has its own *Passive*, nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נִפְלָה, Isa. 59:3. Lam. 4:14. But according to the *usage* of the language in its present form, the *passive* signification is certainly the predominant one; and the early use of Niphal in this signification was doubtless the cause that the true passive of Kal was not more fully formed.

Rem. 1. The *Inf. absol.* קָטַל connects itself, in form, with the *Præter*, to which it bears the same relation as קָטַל to קָטַל. It is the only *Infinitive* of this kind. Examples: of this form, נִשְׁאַלָה, *rogando*, 1 Sam. 20:6; דְּרָסָה, *desiderando*, Gen. 31:30; of the other, הִרְעָה, Jer. 32:4; once אֶרְשָׁה, *exaudiendo*, Ezek. 14:3. The *i* in the final syllable, (which is impure;) this *Infinitive* form has also in Piël and Pual, and resembles, in this respect, several Arabic *Infinitives*.

2. In *Pause*, Pattahh often takes the place of Tseri in the final syllable; e. g. וַיִּנְקַחְהוּ, Gen. 21:8, as also in other cases, (Isa. 42:22.) In the second and third persons plural, the form with Pattahh is more common than that given in the paradigm; e. g. הִשְׁמַעְתֶּם, Zech. 14:2.

3. When the *Fut.*, or the *Inf.*, or the *Imp.*, is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penult, (§ 29, 3, b,) and consequently the final syllable, losing the tone, takes Seghol instead of Tseri; e. g. קָטַלְתָּהּ, Ezek. 33:12; וַיִּשְׁתַּחֲוֶה לֹא, Gen. 25:21; comp. וַיִּשְׁתַּחֲוֶה אֶל־הוֹרָם, 2 Sam. 21:14, 24:25. In a few words, this form with the retracted tone has become the usual one, as הִשְׁמַעְתָּהּ, Ex. 23:21; וַיִּלְחָקֵם, Numb. 21:1, 23. On the contrary, Maqqeph is seldom employed here.

4. A frequent form of the 1 pers. is אֶתְקַטַּל; אֶתְרַשַׁע, Ezek. 14:3; אֶתְפַּחַד, Gen. 21:24. Comp. § 68, 3.

§ 51.

PIEL AND PUAL.

(Lehrgeb. §§ 69, 93.)

1. The characteristic of this conjugation (Arab. *Conj. II. qattal*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the Active, the *Fut.* קָטַל and the *Part.* קָטַל (whose præformatives retain their original Sheva) are formed, according to the general analogy, from the *Inf.* and *Imp.* קָטַל. The *Passive* has more obscure vowels, and its *Infinitive* is of the same form with the *Præter*. In other respects the Active and *Passive* follow the same analogy. In the inflexion of the *Præter* of Piël, Pattahh takes the place of Tseri in the first and second persons (הִרְעִיתִי, הִרְעִיתָהּ, הִרְעִיתֶם), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ה, which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from הַי, *who* (interrogative) in the sense of *one, quidam*.

Piël and Pual are throughout distinguished by the Dagghesh in the middle stem-letter. It is omitted only in the following cases:— (a) Always when this letter is a guttural, (§ 58, 3.) (b) Sometimes, though rarely, when this letter has Sheva, (§ 20, 3, b,) as שָׂרָהוּ, Job 37 : 3, שָׂרָהוּ, *he directs it*; שָׂרָהוּ, Ezek. 17 : 7. 31 : 4. Compensation is sometimes made by the lengthening of the previous vowel, as הִשְׁכִּיחוּ, Job 20 : 26. comp. Ps. 62 : 4. Isa. 44 : 13, for הִשְׁכִּיחוּ; or the omission is indicated (§ 10, 3, Rem.) by a Hhateph under the littera dagessanda; e. g. לְהִקְרִיחַ for לְהִקְרִיחַ, Gen. 2 : 23. comp. 9 : 2. Judg. 16 : 16. In the Fut. and Part. the Sheva under the præformative is always an infallible mark of the conjugation.

2. *Significations of Piël.* (a) It denotes *intensity* and *repetition*, (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter. § 83, 6—9;)* e. g. צָחַק, *to laugh*, Piël, *to sport, to joke*, [*identidem ridere*]; שָׁאַל, *to ask*, Piël, *to beg*; hence it denotes that the action is performed upon many, as קָבַר, *to bury (one)*, Gen. 23 : 4, Piël, *to bury (many)*, 1 Kgs. 11 : 15. So in Syriac frequently. This signification of Piël is found with various shades of difference, as פָּתַח, *to open*, Piël, *to loose*; חָשַׁב, *to number (count)*, Piël, *to recount*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence (b) it has a *causative* signification, (like Hiphil;) e. g. לָמַד, *to learn*, Piël, *to teach*. It often takes the modifications expressed by *to permit, to declare, or to regard, to help*; e. g. הֵקִיחַ, *to permit to live*; בָּרַךְ, *to declare*

* Examples perfectly analogous, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken*; *streichen (stringo, Angli-Saxon strecan), strécken*; comp. *Strich, Strecke*; *Wacker, from wachen*: others in which it has the *causative* signification are, *stechen, stecken*; *wachen, wechen*; in Greek, τελλω, *to bring to an end*, from the stem τέλω, *to end*, γεννώ, *to beget, and to bear*, from γένω, *to come into being*. The above examples from the German shew also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Dagghesh in Hebrew, (§ 13, 3.) Analogous to the conjugation Poel (§ 54, 1) is *cado, to fell*, from *cado, to fall*.

innocent; יָרָה, *to assist in child-bearing*. (c) *De-nominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*, as, from נֶסְתָּן, *a nest*, נָסְתָּן, *to make a nest*; from עָפָר, *dust*, עָפַר, *to throw dust, to dust*. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name, (as in English *to head* [old Eng. for *behead*], *to skin, to graze*, from *grass*); e. g. שָׁרַשׁ, (from שָׁרֵשׁ, *a root*), *to root out, eradicate*; וָנָב, (from וָנָב, *tail*), *properly to injure the tail, hence to rout the rearward of an army*; וָשָׂן (from וָשָׂן, *ashes, viz. of victims burnt*), *to remove the ashes*. So also in verbs whose origin cannot be traced to a noun; e. g. סָקַל, *to stone*, and also *to remove the stones, sc. from a field*.*

The significations of the Passive will present themselves spontaneously; e. g. מָצַרַח, *to be red*, Pual, *to be dyed red*.

In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. תָּקַן, Piël, *to mend, to repair*, in Kal, *to heal*; בָּרַח, Piël, *to cut, to cut away*, Kal, *to form, to make*; גָּלַה, Piël, *to uncover*, Kal, *to reveal*.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as פָּתַח, *frangi*, Jer. 51 : 56, פָּתַח, *to be open*, Cant. 7 : 13.

Rem. 1. The Præter. Piël has frequently (.) in the final syllable instead of (-); e. g. שָׁבַר, אָבַר. This occurs especially before Maqqeph (Eccles. 9 : 15. 12 : 9) and in the middle of a period when other words immediately follow; but at the end of a period Tseri is the more common vowel. Compare בָּרַח, Isa. 49 : 21, with בָּרַח, Jos. 4 : 14. Esth. 3 : 1. Some verbs have Seghol, as דָּבַר, בָּשַׂר, נָקַם. A single instance of (.) in the *first* syllable (after the manner of the Chaldee) is found in Gen. 41 : 51, נָשָׂה, *caused to forget*, occasioned by the play upon the name בְּנֵי־שֵׁשׁ. Compare the quadriliteral שָׁפַח, which is analogous, in form, with Piël, (§ 55.)

2. The Fut., Inf., and Imp., when followed by Maqqeph, generally take Seghol in the final syllable; e. g. בְּהִשָּׁשׁוּ, Isa. 40 : 20;

* In Arabic *Deaominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing.

וְהָיָה לְךָ, Ex. 13:2. So in Hithpaël. Instead of *וְהָיָה לְךָ* are found such forms as *וְהָיָה לְךָ*; e. g. Isa. 13:18. Ezek. 34:14.

3. The Inf. absol. has the designated form *וְהָיָה*, as *וְהָיָה*, *castigando*, Ps. 118:18, and in Pual, *וְהָיָה*, Gen. 40:15. But more frequently the form *וְהָיָה* is retained; e. g. Jer. 12:17. 32:33.

4. In Pual, instead of Qibbutz is found less frequently Qamets-Ithathuph; e. g. *וְהָיָה*, *dyled red*, Nah. 2:4. comp. 3:7. Ps. 94:20. It is merely an orthographic variation when Shureq takes the place of Qibbutz, as *וְהָיָה*, Judg. 18:29.

5. The Part. Pual sometimes occurs without the prefix *וְ*; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable; e. g. *וְהָיָה*, *taken*, 2 Kgs. 2:10. comp. Eccles. 9:12. Hos. 1:6, 8.

§ 52.

HIPHIL AND HOPHAL.

(Lehrgeb. §§ 70, 94.)

1. The characteristic of the Active is *וְ* prefixed to the ground-form, and *וְ* inserted in the final syllable. From the Inf. *וְהָיָה* are formed the Fut. and the Part. *וְהָיָה*, *וְהָיָה*, for *וְהָיָה*, *וְהָיָה*. In the Passive (as in Pual) the Inf. is of the same form with the Præter; in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1 and 2 pers. Præter, the *וְ* falls away and Pattahh takes its place, as *וְהָיָה*, *וְהָיָה*; which is explained by the analogy of the Aramæan (*וְהָיָה*), and of the Arabic (*وَجَاءَ*), where the *وְ* is not found. It does not appear to be an essential characteristic of the form. See Rem. 1.

The infallible marks of this conjugation are therefore in the Præter, Imp., and Inf., the prefix *וְ*; in the Fut. and Part., the vowel under the præformatives, which in Hiphil is Pattahh, in Hophal, Qibbutz or Qamets-Ithathuph.

2. *Significations of Hiphil.* (a) It is properly *causative of Kal*, and in this sense is more frequently employed than Piël, (§ 51, 2, b;) e. g. *וְהָיָה*, *to go forth*, Hiph. *to bring out of*, *to lead forth*; *וְהָיָה*, *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives, (§ 136, 1.) Sometimes Piël and Hiphil are both in use in the same signification, as *וְהָיָה*, *to*

perish, Piël and Hiph. *to destroy*; but generally only one of them is found, unless they have some difference of signification, as in *וְהָיָה*, *to be heavy*, Piël, *to honour*, Hiph. *to burden*. Intransitive verbs merely become transitive; e. g. *וְהָיָה*, *to bend*, *to bow*, (intrans.) Hiph. *to bow*, (trans.)

The causative and transitive significations of Hiphil are employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take, in other languages, an intransitive form. Especially was any change in one's *habit of body* conceived by the Hebrew as the result of personal agency, and was represented, in the form of expression, as produced by the individual himself; * e. g. *וְהָיָה*, Hiph. *to become fat*, (properly *to produce fat*); *וְהָיָה*, Hiph. *to become strong*, (properly *to develop strength*); *וְהָיָה*, Hiph. *to become feeble*; *וְהָיָה*, *to become pregnant*, (properly *to conceive seed*), Lev. 12:2. The same principle is illustrated by *וְהָיָה*, *to become rich*, (properly *to make, to acquire, riches*.) It also applies especially to words which express *the taking of a new colour*, as *וְהָיָה*, *to become red*, *וְהָיָה*, *to become white*, &c. Moreover, what is merely *state or condition*, becomes in his mode of conception, an *act*; e. g. *וְהָיָה*, *not to be silent*, but properly *to keep silence*, (*silentium facere*, Plin.); *וְהָיָה*, *quietem agere*; *וְהָיָה*, *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as *וְהָיָה*, *to deal well*, *וְהָיָה*, *to do wickedly*, (se. *וְהָיָה*), properly *to make his conduct good, or bad*.

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing or putting forth*, that of which the original noun is the name; e. g. *וְהָיָה*, *to put forth roots*, *וְהָיָה*, *to put forth horns*. It also expresses the actual use of a member, as *וְהָיָה*, *to listen*, (properly *to make ears*); *וְהָיָה*, (after the same analogy, properly *to make tongue, to use the tongue freely*), *to chatter, to calumniate*.

* The verb *וְהָיָה*, *to make*, is employed in the expression of the same ideas; e. g. *to make fat* (*fatness*), *for, to produce fat upon his body*, Job 15:27; *to make fruits, to make branches, for, to produce, to put forth*, Hos. 8:7. Job 14:9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze*.

The signification of Hoph. (as of Niph. § 50, 2, a) may sometimes coincide with that of Kal; e. g. *יָבַל*, *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Præter of Hiphil retains always the *ו*-impure of the final syllable; on the contrary, the Inf., Imp., and Fut., frequently take Tseri instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *i* and *e*. Tseri is in this case commonly *pure*, and hence in the Fut. and Part. falls away, or, with gutturals, is changed into Pattahh.

2. The Inf. absol. has generally Tseri, with or without Yodh, as *הִתְחַשֵּׁה*, Judg. 17:3; *הִתְחַבֵּר*, Ex. 8:11; *הִתְחַמֵּד*, Amos 9:8. Strictly Chaldee is *מַנֵּה*, *mane surgendo*, Jer. 25:3. Unfrequent exceptions, in which the form with Tseri stands for the Inf. constr. are found in Deut. 26:12. 32:8.

3. The leading form of the Imp. occurs but seldom, and in the irregular verb takes the normal form *הִתְחַשֵּׁל*, (Ps. 94:1. Isa. 43:8;) instead of it are employed the shortened and the lengthened forms *הִתְחַשֵּׁל* and *הִתְחַשֵּׁלָה*; as *הִתְחַשֵּׁלָה*, *הִתְחַשֵּׁלָה*. The first takes Seghol before Maqqeph, as *הִתְחַשֵּׁלָה*, Job 22:21.

4. In the Fut. of Hiph. the form with Tseri, for the shortened Fut., is the usual one, as *אֶל-הִתְחַשֵּׁל*, Obad. 12, *יִתְחַשֵּׁל*, Ps. 12:4, especially with *ו* *convers.*, as *וַיִּתְחַשֵּׁל*, Gen. 1:4. Before Maqqeph this Tseri becomes Seghol, as *וַיִּתְחַשֵּׁל*, Judg. 19:4. In the plural, after the manner of the Aramæan, it sometimes wholly falls away, as *וַיִּתְחַשֵּׁל*, Jer. 9:2, *וַיִּתְחַשֵּׁל*, 1 Sam. 14:22. 31:2. The defective mode of writing *Ihhireq* (יִתְחַשֵּׁל) is not an essential variation.

5. The form of the Part. with (..) in the *sing.* is doubtful, (Isa. 53:3;) but perhaps the plurals *הִתְחַשֵּׁלִים*, Jer. 29:8, *הִתְחַשֵּׁלִים*, 2 Chron. 28:23, are derived from this form. The *fem.* is *הִתְחַשֵּׁלָה*; e. g. *הִתְחַשֵּׁלָה*, Levit. 14:21. Comp. Gen. 35:8.

6. In the Præter. are sometimes found the forms *הִתְחַשֵּׁלָה*, 1 Sam. 25:7, and *הִתְחַשֵּׁלָה* (with *א* in Aramæan), Isa. 63:3.

7. In the Fut. and Part. the characteristic *ה* regularly gives place to the præformatives, as *הִתְחַשֵּׁל*, *הִתְחַשֵּׁל*; but not to prepositions in the Inf. because their connexion with the ground-

form is less intimate than that of the præformatives. To both rules there are some few exceptions, as *הִתְחַשֵּׁל*, Ps. 116:6, for *הִתְחַשֵּׁל*; *הִתְחַשֵּׁל* for *הִתְחַשֵּׁל* (in verbs *ה* only); on the contrary *הִתְחַשֵּׁל* for *הִתְחַשֵּׁל*, 1 Sam. 2:33. Isa. 23:11. Ps. 78:17.

8. The *tonc*, in Hiphil, does not fall on the sufformatives *ו*, *ה*, and *ו*. They take it, however, in the Præter. when *Vav conversive* is prefixed, as *הִתְחַשֵּׁלָה*, Ex. 26:33.

9. In the Passive (*Hophal*) Præter., Fut., and Part., (..) is found in the first syllable as frequently as (..). Some verbs have both forms; e. g. *הִתְחַשֵּׁל*, Ezek. 32:32, and *הִתְחַשֵּׁל*, 32:19; *הִתְחַשֵּׁל*, Part. *הִתְחַשֵּׁל*, 2 Sam. 20:21, and *הִתְחַשֵּׁל*, Isa. 14:19.

10. The Inf. absol. is distinguished by (..) in the final syllable; e. g. *הִתְחַשֵּׁל*, *fasciando*, Ezek. 16:4; *הִתְחַשֵּׁל*, *nuntiando*, Jos. 9:24. Of the Inf. constr. as given in the paradigm, there happens to be no example in the regular verb.

§ 53.

HITHPAEL.

(Lehrgeb. §§ 71, 95.)

1. This conjugation connects itself, in form, with Piël, to the Inf. constr. of which it prefixes the syllable *הִתְ* (*הִתְ*, *הִתְ*). This syllable (or rather the corresponding *הִתְ*) is, in the Aramæan, the characteristic of all the passive conjugations. In Hebrew, however, where the Passives are characterized, as in Arabic, by the more obscure vowels, Hithpaël takes the reflexive signification as its most common one, and constitutes an independent conjugation, having its own passive. So in Arabic, where this conjugation is the *fifth*, having for its characteristic *ה* alone. Its inflexion is analogous to that of Piël.

It is probable that the prefix syllable *הִתְ*, Chald. *הִתְ*, Syr. *הִתְ*, was originally the same with the pronoun *הִתְ*, *self*, (§ 37, 3;) hence *הִתְחַשֵּׁל*, *he has killed himself*.

2. The *ה* of the syllable *הִתְ* suffers the following changes:—

a) When the first radical of the verb is a sibilant (*ס*, *ץ*, *ש*), it changes places with *ה*, § 19, 5, as *הִתְחַשֵּׁל* for *הִתְחַשֵּׁל*, *הִתְחַשֵּׁל* for *הִתְחַשֵּׁל*; *ץ* causes, moreover, a change of *ה* into the more nearly related *ח*, as *הִתְחַשֵּׁל* for *הִתְחַשֵּׁל*.

b) Before ה, ו, and ה, it is assimilated, (§ 19, 2;) e. g. הַמִּסֵּב from מִסֵּב, הַמִּשְׁמֵר from מִשְׁמֵר; sometimes also before נ and כ, as הַמִּנְחָה, elsewhere הַמִּנְחָהּ, הַמִּנְחָהּ, הַמִּנְחָהּ.

3. The significations of *Hithpaël* are founded on the relation exhibited above, viz. — (a) It is originally *passive of Piël*, though this use of it is unfrequent; e. g. הַמִּסְפָּר, to be numbered, *mustered*, Judg. 20 : 15, 17. 21 : 9. (b) Most frequently it is *reflexive of Piël*, as הַמִּקְדֵּשׁ, to sanctify one's self; הַמִּרְעִיב, to enrich one's self; i. e. to make one's self that which is expressed by the first conjugation. Hence, to conduct one's self as such, to shew one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so; e. g. הַמִּתְגַּבֵּר, to make one's self great, to act proudly; הַמִּתְחַכֵּם, to shew one's self cunning, crafty, also Eccles. 7 : 16, to think one's self wise; הַמִּתְעַשֵּׂר, to make, i. e. to feign one's self rich. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning; e. g. אָבַל, Kal, to mourn, is found only in poetry; *Hithp.* in the same sense is more common in prose, and even takes an accusative. (§ 135, 2, Rem. 1.) But seldom (c) It expresses *reciprocal action* (like *Niph.* § 50, 2, c), as הַמִּתְנַחֵם, to look upon one another, Gen. 42 : 1. More frequently (d) It expresses what one does to or for himself. It has then an active signification, and governs an accusative, but with the accessory idea that the action is performed upon the agent or for him, (comp. *Niph.* § 50, 2, d;) e. g. הַמִּתְעַשֵּׂשׂ, *exuit sibi* (vestem), הַמִּתְשַׁלֵּחַ, *solvit sibi*, (zonam.) So without the implied accusative, הַמִּתְהַלֵּךְ, to walk about for one's self, (ambulare.)

Others regard the reflexive sense of *Hithpaël* as its proper and leading signification; in its use as a *Passive* it might then be compared with the French *il se dit, il se vend*, and the German *es spricht sich*.

The passive *Hithpaal* is found only in the few following examples: הַמִּתְמַסְדֵּר, they were *mustered*, Numb. 1 : 47. 2 : 33; הַמִּתְבַּטֵּחַ, to render one's self unclean; הַמִּתְבַּטֵּחַ, to be washed. In signification it does not differ from *Hithpaël*.

Denominatives with the reflexive signification are, הַמִּתְחַבֵּד, to embrace Judaism (make one's self a Jew), from חֲבַד, חֲבַד, Jews; הַמִּתְחַבֵּד, to supply one's self with food for a journey, from חֲבַד.

Rem. 1. The *Præter*, as in *Piël*, has frequently *Pattahh* in the final syllable, as הַמִּתְחַבֵּד, 2 Chron. 13 : 7. 21 : 4. Final *Pattahh* occurs also in the *Inf.*, *Fut.*, and *Imp.*, as הַמִּתְחַבֵּד, Eccles. 7 : 16, הַמִּתְחַבֵּד, Jos. 3 : 5. In *Pause* these forms take *Qamets*, as הַמִּתְחַבֵּד, Ezek. 7 : 27. With the form in *Piël* הַמִּתְחַבֵּד (§ 51, Rem. 2) comp. *Hithp.* הַמִּתְחַבֵּד, Zech. 6 : 7.

2. The Syriac form of the *Præter*, with אַ is found 2 Chron. 20 : 35, אַתְחַבֵּד.

§ 54.

UNUSUAL CONJUGATIONS.

(Lehrgeb. §§ 72, 73.)

Of the unusual conjugations some are connected, in form, with *Piël*, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to *Hiphil*, and are formed by the addition of prefix letters or syllables. To the former class, besides a *Passive* distinguished by the more obscure vowels in the final syllable, belongs also a reflexive form with the prefix הַ, after the analogy of *Hithpaël*.

Those which are analogous to *Piël*, and which follow it in their inflexion, are :—

1. *Poël*; as קָוַל, *pass.* קָוַל, *reflex.* הַתְקָוַל (corresponding to *Conj.* III. and VI. in the Arabic قَاتَل قَاتِلًا, قَاتِلًا قَاتِلًا, قَاتِلًا قَاتِلًا, *Fut.* הַקָּוַל, *Part.* הַקָּוַל, *Fut. pass.* הַקָּוַל, &c. In the regular verb it very seldom occurs. Unquestionable examples are, *Part.* קִישָׁפָי, my judge, Job 9 : 15; יִרְעִי, 1 Sam. 21 : 3; שָׁרַשׁ, to take root, *Denom.* from שָׁרַשׁ, root. In verbs עָצַע (§ 66) it is far more frequent; e. g. הַעֲצָע, הַעֲצָע, הַעֲצָע.

Its signification, like that of *Piël*, is often causative of Kal. Sometimes both are in use in the same signification, as רָצַץ and רָצַץ, to oppress; sometimes each has its peculiar modification of meaning, as הַסָּבַב, to turn about, to change, הַסָּבַב, to go about, to surround; הַהִלֵּל, to exult, to make foolish, (from הִלֵּל, to be brilliant, but also to be vain-glorious, foolish,) הַהִלֵּל, to make pleasant, agreeable, הַהִלֵּל, to commiserate; הַשָּׁרַשׁ, to root out, הַשָּׁרַשׁ, to take root.

A variation of this form is הַקָּסַל, which

occurs, however, only in the noun *הַקֵּל*, a *palace*. With both is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as *קָרַשׁל* (§ 55.)

2. *Päel*, *Pulal*, *Hithpäel*; as *קָרַשׁל* and *קָרַשׁל*, *קָרַשׁל*, *reflex*, *הִקְרַשׁל*, like the Arabic *Conj. IX. أَقْتَل* *iqṭalla*, and *XI. أَقْتَال* *iqṭalla*, used especially of permanent states or conditions, e.g. of colours, as *שָׁנְנָן*, to be at rest, *רִנְנָן*, to be green, *פָּאָל*, to be withered; of these verbs there is no example in Kal. It is more frequent in verbs *פָּאָל* where it takes the place of *Piël* and *Hithpäel*, (§ 71, 7.)

3. *Peal*; as *קָרַשׁל*, (the last two stem-letters being repeated,) used especially of slight motions repeated in quick succession; e.g. *קָרַרְרָה*, to go about with quick motion, hence (of the heart), to beat quick, to palpitate, Ps. 38:11, from *קָרַר*, to go about; *פָּאָרְרָה*, to ferment with violence, to make a rumbling sound, Lam. 1:20. Nouns of this form are *diminutives*, (§ 83, 23.) Nearly related to this is—

4. *Päpel*, formed from a *biliteral root* by doubling both stem-letters, as *קָבַב*, *קָבַב*, *קָבַב*, *קָבַב*. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound; e.g. *פָּפָפָה*, to chirp, *קָקָקָה*, to tinkle, *גָּגָגָה*, to gargle, *פָּפָפָה*, to flutter, (from *פָּפָה*, to fly.)

With *Hiphil* are connected—

5. *Tiphel*; as *תָּהַל*, with *ה* prefixed; e.g. *תָּהַל*, to teach one to walk, to lead, (sc. a child,) *denom.* from *הָלַל*, a foot; *תָּהַרָה*, *Fut.* *תָּהַרָה*, to emulate, Jer. 12:5. 22:15, (from *הָרָה*, to be ardent, *eoger.*) The *Aramæan* has a similar form, *תָּהַל*, to interpret.

* Compare *linnio*, *lintinnus*, and in German *Ticklack*, *Wirrwarr*, *Klingklang*. The repetition of the same letter in verbs *עָלַעַל* produces also the same effect, as in *לָלַל*, to lap (as dogs in drinking), *לָלַל*, to beat, *לָלַל*, to trip along, (as children in walking.) Other languages express the same thing by *diminutive forms*; comp. in Latin the termination *-illo*, as in *cantillo*, in Germ. *-eln*, *ern*, in *fimmern*, *trillern*, *tröpfeln*. Hence we may explain the relation, mentioned under no. 3, between these forms and the *diminutives*. See also *Hupfeld Exercit. Æthiop* p. 23.

6. *Shaphel*; as *שָׁפַח*, frequent in *Syriac*; e.g. *שָׁפַח*, to burn, from *לָחַב*. In *Heb.* it is found only in the noun *שָׁפַח*, *flame*.

* * * * *

Forms of which single examples occur:—

7. *קָפַח*, *pass.* *קָפַח*, as *קָפַח*, *scaled off*, having the forms of *scales*, Ex. 16:14, *קָפַח*, *קָפַח*, to peel, to scale. 8. *קָפַח*, as *קָפַח*, a violent rain, from *קָפַח*. 9. *קָפַח* (the first two stem-letters repeated), in *קָפַח* (pronounce *yaphyaphitha*, not *yophyaphitha*), thou art fair, Ps. 45:3. 10. *קָפַח* (frequent in the *Rabbinic*), a form compounded of *Niphal* and *Hithpäel*, found in the example *יָפַחוּ* for *יָפַחוּ*, they permit themselves to be admonished, Ezek. 23:48. We may mention also, 11. The form *קָפַח*, to sound the trumpet, commonly derived from the stem *דָּבַר*. But it is probably a *denom.* from *הַצְּפֹחָה*, a trumpet, an *onomatopoeic form* like the old Latin *taramentara* = *tuba*. *Ennius apud Servium ad Æn.* 9, 526.

§ 55.

QUADRILITERALS.

(Lehrgeb. § 74, und Beylage 1, S. 861.)

Of the formation of quadrilaterals we have already spoken § 30, 3. The few verbs of this kind (of nouns there are more) are formed after the analogy of *Piël*. The following are all the examples that occur:—

Præt. *פָּרַשׁוּ*, he spread out, Joh 26:9, (with *Pattahh* in the first syllable, as in *Chaldee*.)
Fut. *יִפְרַשׁוּ*, he will devour it, Ps. 80:14.
Pass. *רָפַשׁוּ*, to become green again, Joh 33:25.
Part. *קָפַח*, girded, 1 Chr. 15:27.

§ 56.

VERBS WITH GUTTURALS.

(Lehrgeb. § 96.)

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations, from the regular verb, by the general principles laid down in § 22. Of course *א* and *ה* come under consideration here, only when they retain their power as consonants; *א* also partakes only in part of these anomalies, (§ 22, 4.) For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. See paradigms, B, C, and D, in which those conjugations, which are wholly regular, are omitted.

§ 57.

VERBS PE GUTTURAL.

E. g. עָמַד, to stand. Paradigm B.
(Lehrgeh. § 97.)

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a Sheva (הַשְׁמַלְמֶלֶת, הַשְׁמַלְמֶלֶת), in these verbs it takes one of the composite Shevas, (§§ 10, 3. 22, 3;) e. g. *Inf.* עָמַדְתִּי, *Prat.* עָמַדְתִּי.

2. When a letter is prefixed to such forms, (a) it takes a vowel corresponding to the *Hkateph*, (§ 28, 2,) as עָמַדְתִּי, עָמַדְתִּי; or (b) the composite Sheva conforms to the vowel of the præformative, when the latter is an essential characteristic of the form; e. g. *Prat. Niph.* עָמַדְתִּי (for עָמַדְתִּי), *Hiph.* עָמַדְתִּי (for עָמַדְתִּי), *Inf.* עָמַדְתִּי and *Fut.* עָמַדְתִּי, *Hoph. Prat.* עָמַדְתִּי, *Fut.* עָמַדְתִּי. (c) In many verbs, however, the guttural, especially ה, when it stands after a præformative at the end of a syllable, retains the simple Sheva; but in this case the præformative always has the vowel corresponding to the composite Sheva, which the guttural would take according to the above rule; e. g. *Fut. Kal* עָמַדְתִּי, *Niph.* עָמַדְתִּי, *Hiph.* עָמַדְתִּי.

The grammarians call the latter (c) the *hard*, the former (a & b) the *soft* combination.

3. When in forms like עָמַדְתִּי, עָמַדְתִּי, the vowel of the final syllable falls away, on the addition of a sufformative (א, י, ה, ו), the composite Sheva of the guttural is exchanged for its short vowel, and forms a new syllable, as עָמַדְתִּי, *plur.* עָמַדְתִּי; (§ 28, 3.)

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled, the vowel of the præformative is lengthened into Tseri, as עָמַדְתִּי for עָמַדְתִּי (§ 22, 1.)

REMARKS.

I. On *Kal*.

1. In verbs עָמַד the *Inf. constr.* and *Imp.* take (א) under the first letter, (according to § 22, 3, Rem. 2,) as עָמַדְתִּי, Job 38:3, עָמַדְתִּי, Hos. 3:1, אָמַדְתִּי; with a præform. עָמַדְתִּי, עָמַדְתִּי. Pattahh is found here only when the tone is forcibly thrown forward; e. g. עָמַדְתִּי, Num. 26:10. For the same reason they wrote עָמַדְתִּי not עָמַדְתִּי.

In the other forms also of the *Imp.* the gut-

tural often exerts its influence upon the vowel, which it changes to Seghol; e. g. עָמַדְתִּי, Isa. 47:2, עָמַדְתִּי, Job 33:5, (with *He parag.*); especially when the second radical is also a guttural, as עָמַדְתִּי, Ps. 31:24.

2. The *Fut. A*, as the paradigm shews, has regularly under the first two letters עָמַדְתִּי; with the hard combination עָמַדְתִּי, as עָמַדְתִּי, עָמַדְתִּי. This is also true of those verbs which are at the same time עָמַדְתִּי, (and likewise have properly *Fut. A*), as עָמַדְתִּי, עָמַדְתִּי. Less frequently the pointing עָמַדְתִּי is found also in verbs *Fut. O*, as עָמַדְתִּי, עָמַדְתִּי. Quite unique is the form עָמַדְתִּי, Ezek. 23:5. In these forms the pointing עָמַדְתִּי is frequently shortened to עָמַדְתִּי (according to § 27, Rem. 4), as עָמַדְתִּי, *plur.* עָמַדְתִּי, עָמַדְתִּי, עָמַדְתִּי.

3. The soft combination in the leading form (no. 2) usually gives place to the hard, whenever the middle radical takes Sheva, as עָמַדְתִּי, *plur.* עָמַדְתִּי, Job 24:3; עָמַדְתִּי, Jos. 14:5.

II. On *Hiphil* and *Hophal*.

4. The rule given in Rem. 2 respecting עָמַדְתִּי and עָמַדְתִּי applies again here after *Vav conversive*, i. e. the throwing forward of the tone occasions a change of *ê* into *ā*; e. g. עָמַדְתִּי, Ezech. 23:5. 8:13. 27:19; עָמַדְתִּי, Numb. 3:6.

5. In the *Prat.* of *Hiph.* עָמַדְתִּי is sometimes changed into עָמַדְתִּי, and עָמַדְתִּי into עָמַדְתִּי in *Hoph. Prat.* by prolonging the short vowel, which was sustained by Metheg; e. g. עָמַדְתִּי, Jos. 7:7, עָמַדְתִּי, Hab. 1:15, עָמַדְתִּי, Nah. 2:8.

III. In *General*.

6. In the verbs עָמַדְתִּי, to live, and עָמַדְתִּי, to be, the guttural is treated as such in very few forms; *Fut.* עָמַדְתִּי, עָמַדְתִּי, *Gerund.* עָמַדְתִּי, עָמַדְתִּי. The rule given under no. 1 is indeed true of these verbs (hence עָמַדְתִּי); but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as עָמַדְתִּי, Ezek. 37:5, 6.

§ 58.

VERBS AYIN GUTTURAL.

E. g. עָמַדְתִּי, to cry. Paradigm C.
(Lehrgeb. § 98.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:—*

* *Hophal*, which is not exhibited in the paradigm, is varied like *Kal*. *Hiphil* is regular.

1. Where a Sheva, vocal or quiescent, is required (קָהֵל, קָהֵל), the guttural takes without exception the composite Sheva (-); e. g. קָהֵל, קָהֵל, *Imp. Niph.* קָהֵל. In the *Imp.* the helping vowel, supplied under the first radical, conforms to the Hhateph of the second, as קָהֵל, קָהֵל.

So in the *Inf. Kal fem.*, as קָהֵל, קָהֵל.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel, (§ 22, 2, *a*, and Rem. 1;) accordingly, not only is the Hholem in *Inf. Kal* (קָהֵל, קָהֵל) retained, but also, for the most part, the Tseri in *Fut. Niph.* and *Piël* (קָהֵל, קָהֵל), and even the more feeble Seghol, (קָהֵל with *Vav conversive*.) But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes (.) through the influence of the guttural, even in *transitive* verbs; e. g. קָהֵל, קָהֵל; (seldom as קָהֵל); and in the *Prat. Piël* also, Pattahh occurs still more frequently than in the regular verb, as קָהֵל.

3. In *Piël*, *Pual*, and *Hithp.*, the Daghest forte of the middle stem-letter falls away, but in the greater number of examples, particularly before ה, ה, and ז, the preceding vowel remains short, and the guttural has *Daghest forte implicitum*, (§ 22, 1;) e. g. *Piël* קָהֵל, *Inf.* קָהֵל; *Pual* קָהֵל; *Hithp.* קָהֵל. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* קָהֵל, קָהֵל; *Pual* קָהֵל (seldom as קָהֵל).

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penult, and the Tseri of the final syllable shortened to Seghol, viz.—(a) Before a word of one syllable (according to § 29, 3, *b*), as קָהֵל, *in order to serve there*; comp. Gen. 39:14. Job 8:18. (b) After *Vav conversive*, as קָהֵל, Gen. 1:22, וְקָהֵל, Exodus 10:11. comp. Gen. 39:4.

2. The following are unfrequent anomalies in the *Prat. Piël*: קָהֵל, Judg. 5:28, for קָהֵל; and the similar form, קָהֵל, Ps. 51:7, for קָהֵל or קָהֵל.

§ 59.

VERBS LAMEDH GUTTURAL.

E. g. קָהֵל, *to hear.* Parad. D.

(Lehrgeb. § 99.)

1. According to § 22, 2, *a* and *b*, we here distinguish two cases, viz. either the regular

vowel of the final syllable remains, and the guttural takes Pattahh *furtive*, or the proper vowel Pattahh takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels קָ, וּ, אַ (§ 25, 1), are always retained; hence *Inf. absol.* קָהֵל, *Part. pass.* קָהֵל, *Hiph.* קָהֵל, *Fut.* קָהֵל, *Part.* קָהֵל. *O pure* is also retained in the *Inf. constr.* קָהֵל, in order to distinguish it from the *Imp.*, (as in verbs *γ guttural*.)

b) *O pure* in the *Fut.* and *Imp.* of *Kal* becomes Pattahh, as קָהֵל, קָהֵל.

c) Where Tseri is the regular vowel of the last syllable, the forms with final Tseri and final Pattahh are both employed. Usage, however, makes a distinction in these forms. Thus:—

In the *Part. Kal*, and *Piël*, קָהֵל is the exclusive form, and Pattahh first appears in the *constr. state*, קָהֵל.

In the *Fut.* and *Inf. Niph.*, and in the *Prat. Inf.* and *Fut. Piël*, the form with (.) is employed at the beginning and in the middle of a period, the one with (—) at the end, and in *Pause*. Comp. קָהֵל, Num. 27:4, and קָהֵל, 36:3; קָהֵל, Hab. 3:9, and קָהֵל, Ezek. 13:11; קָהֵל, Hab. 1:13, Numb. 4:20. It may further be observed that the *Inf. absol.* retains Tseri, which is lost in the *Inf. constr.*; e. g. קָהֵל, Dent. 22:7. 1 Kgs. 11:22; קָהֵל, Gen. 8:10. Ex. 8:25. 5:2.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (.) ; e. g. קָהֵל, קָהֵל; but the *Inf. absol.* takes (—) as קָהֵל.

2. The guttural here has *simple* Sheva, whenever the third radical regularly takes it, (because it is *Sheva quiescent*, which is generally retained even under gutturals, § 22, 3,) as קָהֵל, קָהֵל. But in the 2 *fem. Prat.* a helping-Pattahh takes its place, as קָהֵל (§ 28, 4.)

The softer combination occurs only—(a) In some examples of the 1 *plur. Prat.* when the tone is thrown forward, as קָהֵל, *we know thee*, Hos. 8:2. comp. Gen. 26:29. (b) Before the suffixes קָ, קָ, קָ; as קָהֵל, 1 Sam. 16:1, קָהֵל, Genesis 31:27, קָהֵל, Jer. 18:2.

§ 60.

CHANGES OF THE VERBAL-FORMS EFFECTED BY THE SUFFIXES.

(Lehrgeb. § 100.)

1. The union of the Suffix Pronouns (§ 33 and foll.) with the Verbal-forms is attended with certain changes, partly affecting the form itself, and partly its vowels, which are contracted in consequence of the shifting of the tone. The paradigm *E* presents a perfect view of these changes, so far as respects the regular verb. The necessary explanations are given in §§ 61—63.

2. We remark here in general:—

a) The verbal-forms which end with a vowel (as הָרַגְתִּי) receive suffixes without a connective vowel; e. g. $\text{הָרַגְתִּי אֶתְּלֹוֹ}$, *I have killed him*.

b) But those which end with a consonant take suffixes with a connective vowel, viz. those of the *Prat.* with the connective vowel (·) (·), as הָרַגְתִּינִי , *he has killed me*; those of the *Fut.* and *Imp.* with (·) (·), as הָרַגְתִּינָּהּ , *he will kill her*, הָרַגְתִּינָּהּ (*qôt-lê-lû*), *kill her*.

Exceptions to the latter rule see in § 61, 2, c, and Rem. 3. The suffixes ךְ , כֶּ , which have no connective vowel, also form exceptions.

§ 61.

PRÆTER WITH SUFFIXES.

The changes of the verbal-forms, occasioned by suffixes, are most numerous in the Præter. Some of them affect the vowels, in consequence of the shifting of the tone; others the *sufformatives*, which are so modified as to render the form better fitted to receive an accession at the end; e. g.—

a) In the 3 *fem. sing.* הָרַגְתְּ is changed to הָרַגְתְּי .

b) In the 2 *fem. sing.* הָרַגְתְּ becomes הָרַגְתְּי , which is explained by the old form of the Pronoun אֲנִי , הָרַגְתְּי (§ 33, Rem. 4. § 44, Rem. 2.) This form can be distinguished from that of the 1 *pers.* only by the connexion.

c) In the 2 *mas. plur.* הָרַגְתֶּם becomes הָרַגְתֶּםי . This may be explained from the Chaldee forms הָרַגְתֶּםי , corresponding to the Heb. הָרַגְתֶּםי (§ 33, Rem. 5.) The form הָרַגְתֶּםי actually occurs in the Rabbinic. Of the *feminine* הָרַגְתֶּםי , with suffixes, there is no example.

These changes in the sufformatives extend through all the conjugations.

Rem. 1. In the 3 *mas. sing.* הָרַגְתָּ is contracted to הָרַגְתָּי , and in the 2 *mas. sing.* הָרַגְתָּ to הָרַגְתָּי , according to § 33, Rem. 8.

2. The 3 *fem. sing.* has the twofold peculiarity—(a) that it takes the suffixes which make a syllable by themselves (יְ , ךְ , וּ , הּ , נִ , נִ , כֶּ , לָּ), without a connective vowel, contrary to the general rule, § 60, 2, b; (b) that with the other suffixes it takes indeed the connective vowel, but the tone is drawn back upon the penult, so that they appear in the shortened form הָרַגְתְּי , הָרַגְתְּי ; e. g. $\text{הָרַגְתְּי אֶתְּלֹוֹ}$, *she loves thee*, Ruth 4: 15; $\text{הָרַגְתְּי אֶתְּלֹוֹ}$, *it burneth them*, Isa. 47: 14; $\text{הָרַגְתְּי אֶתְּלֹוֹ}$, *she hath stolen them*, Gen. 31: 32. For הָרַגְתְּי , הָרַגְתְּי , &c., are found in *Pause* הָרַגְתְּי , Ps. 69: 10, הָרַגְתְּי , as הָרַגְתְּי , Cant. 8: 5, (הָרַגְתְּי), in the other member of the sentence, is so pointed merely for the sake of correspondence in sound.) The forms הָרַגְתְּי , הָרַגְתְּי are contracted from הָרַגְתְּי , הָרַגְתְּי (or properly הָרַגְתְּי). Compare הָרַגְתְּי for הָרַגְתְּי , § 34, 2. The ה in הָרַגְתְּי has not Mappiq, because, originally, it served merely to prolong the preceding vowel, (comp. in Arab. هَ for ه).

3. The 2 *mas. sing.* assumes in all cases the form הָרַגְתָּי , and the suffix has no connective vowel, with the single exception הָרַגְתָּי , from הָרַגְתָּי and הָרַגְתָּי ; e. g. הָרַגְתָּי , Ps. 139: 1; elsewhere, however, as הָרַגְתָּי , Ps. 22: 2. In the 2 *fem. sing.* הָרַגְתְּי is also written defectively, as הָרַגְתְּי , Jer. 15: 10. Instead of it the masculine termination is also adopted, as הָרַגְתְּי , *thou (fem.) dost adjure us*, Cant. 5: 9. Isa. 2: 19.

4. In verbs *middle E* and *O* the vowel of the second syllable is shortened into *Ihreq* or *Qamets-Illhatuph*, as הָרַגְתָּי , 1 Sam. 1: 20; הָרַגְתָּי , Ps. 13: 5.

5. In the *Prat. Piël*, Tseri of the final syllable sometimes falls away, and sometimes is changed to Seghol; see the paradigm. The forms of *Ihiphil* are never thus shortened.

§ 62.

INFINITIVE AND IMPERATIVE WITH SUFFIXES.

1. The vowel-changes of the *Infinitive* may be gathered from the inflexion of *Segholate*

nouns, to which the Nominal-form קמל belongs. (§ 90. Parad. VI. and no. 6, Rem. 4.)

Rem. 1. The *Inf.* of the form קמל becomes, with suffixes, קמל, like nouns of the form קמל, as קמל, Gen. 19 : 33.

2. Before ה, כ, נ, are found forms which depart from the analogy of Segholate nouns; e. g. קמל *klöl-khēm*, your eating, Gen. 3 : 5; קמל *mōdli-khâ*, thy standing, Obad. 11. The analogy is adhered to, however, in קמל, your harvesting, Levit. 19 : 9, and קמל (mō-šs-khēm), your contemning, Isa. 30 : 12.

3. On the difference between קמל and קמל see § 130, 1, Rem.

2. What has been said of the *Inf.* applies also to the leading form קמל of the *Imp.* The forms קמל, קמל, which are not presented in the paradigm, suffer no change. For the *fem.* קמל is substituted the masculine form קמל, as in the Future.

§ 63.

FUTURE WITH SUFFIXES.

In the Future, the forms which end with the last stem-letter lose the vowel of the final syllable, except before ה, כ, נ, where it is changed into Qamets-Hhathuph. Here also the *mas.* קמל* takes the place of the *fem.* קמל; e. g. Jer. 2 : 19. Job 19 : 15. The form with epenthetic *Nun* stands most naturally at the end of the sentence.

Rem. 1. The final vowel is not thus dropped in verbs *Fut. A* (such are all verbs ל guttural), which retain in the *Fut.* and *Imp.* their *A* sound, lengthening Pattahh into Qamets; e. g. קמל, hear me, Gen. 23 : 11; קמל, it put me on (as a garment), Job 29 : 14; קמל, let them reclaim it, Job 3 : 5.

2. By a Syriasm the suffixes are sometimes attached, without a connective vowel, to the plural termination ק; e. g. קמל, they will find me, Prov. 1 : 28. Job 19 : 2. Isa. 60 : 7, 10.

3. In Piël the Tseri of the final syllable falls away as in Kal; but before ה, כ, נ, it is shortened into Seghol, as קמל; less frequently into Hhireq, as קמל, Job 16 : 5.

* This is also employed as feminine without a suffix. Jer. 49 : 11. Ezek. 37 : 7.

comp. Exod. 31 : 13. Isa. 25 : 1. In *Hiph.* Hhireq is retained, but Tseri (of the *Fut. apoc.*) falls away, as קמל, thou enrichest it, Ps. 65 : 10. 1 Sam. 17 : 25. Comp. § 52, Rem. 4.

THE IRREGULAR VERB.

§ 64.

GENERAL VIEW.

(Lehrgeb. § 101.)

We have already seen in general (§ 41) in what the anomalies of the verb consist. We shall now take a more particular view of those which actually occur.

1. Of imperfect verbs there are :—

a) Verbs פ (verba primæ rad. *Nun*), as קמל (§ 65), together with some verbs פ (§ 70.)

b) Verbs ע (verba mediæ rad. geminate, or verba geminantia ע), as קמל (§ 66.)

Here also some include those verbs whose third radical is ה or ג, inasmuch as these letters, whenever they take Sheva and are followed by sufformatives beginning with ה or ג, unite with them and form a double consonant. But this deviation from the regular form is simply an application of *Daghesh compensative*, (§ 20, 1, a;) e. g. קמל for קמל, Lam. 5 : 6; קמל for קמל, Deut. 20 : 20.

2. Of verbs with quiescents (verba quiescentia, called also feeble verbs) there are properly nine classes, the three feeble letters א, י, ו, each forming three classes, according as it is the first, second, or third stem-letter; and this is the actual number in the Arabic. But in Hebrew, verbs with א (most of which are to be regarded as verba gutturalia) belong here only in part, while two of the classes coincide and form but one. Thus only seven remain, viz.—

a) Verbs א; e. g. קמל (§ 67.)

b) — א for א; e. g. קמל for קמל (§ 68.)

c) — א; e. g. קמל (§ 69.)

d) — א; e. g. קמל (§ 71.)

e) — א; e. g. קמל (§ 72.)

f) — א; e. g. קמל (§ 73.)

g) — א for א and א; e. g. קמל (§ 74.)

§ 65.

VERBS פָּ. E. g. שָׁנַן, to approach. Parad. G.
(Lehrgeb. § 102.)

The irregularities of these verbs are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by Aphæresis, § 19, 3) their *Nun*, which would here take Sheva, as שָׁנַן for שָׁנַן. The *Inf.* has regularly, to distinguish it from the *Imp.*, the feminine ending נִי, or, with a guttural, נִי (79, 1), as שָׁנַן, נִי (from שָׁנַן, נִי). The *Imp.* has usually Pattahh; but also Tseri, as שָׁנַן, give. Frequently it takes *He parag.*, as שָׁנַן, give up.

2. Whenever *Nun*, after a præformative, stands at the end of a syllable, it assimilates itself to the following stem-letter; (§ 19, 2, a;) viz.—(a) In the *Fut. Kal*; e. g. שָׁנַן for שָׁנַן, שָׁנַן for שָׁנַן, שָׁנַן for שָׁנַן. (b) In the *Præt. Niph.*; e. g. שָׁנַן for שָׁנַן. (c) In *Hiphil* and *Hophal*, (which here has always Qibbuts;) e. g. שָׁנַן, for שָׁנַן, שָׁנַן, for שָׁנַן.

The other forms are all regular. Those conjugations which are regular throughout are not included in Paradigm G.

The *Fut. O* is the most frequent, as in the regular verb; *Fut. E* occurs only in the verb שָׁנַן*.

The characteristic of these verbs in all forms which begin with a formative letter is the Daghest forte following it in the second radical. Some forms, however, of one class of verbs פָּ (§ 70), and even of verbs עָ (§ 66, 5), exhibit the same appearance. Verbs פָּ likewise exhibit such forms of the *Imp.* as שָׁנַן, שָׁנַן.

Rem. 1. The instances are comparatively few in which the forms mentioned in nos. 1 and 2 retain their *Nun*; e. g. *Imp.* שָׁנַן, שָׁנַן; *Inf.* שָׁנַן (but also שָׁנַן); *Fut.* שָׁנַן, Jer. 3:5, (elsewhere שָׁנַן). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as שָׁנַן, Ez. 22:20; שָׁנַן, Judg. 20:31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter,

* The verb שָׁנַן, employed as a paradigm, has the *Fut. A*, which is not presented however as the most usual form of the *Fut.* in verbs of this class.

as שָׁנַן. In these verbs the *Nun* rarely falls away, as שָׁנַן and שָׁנַן; *Niph.* שָׁנַן for שָׁנַן.

2. These anomalies are in part exhibited by the verb שָׁנַן, whose ל is treated like the *Nun* of these verbs, (§ 19, 2.) Hence, *Fut.* שָׁנַן, *Imp.* שָׁנַן (seldom שָׁנַן), *Inf. constr.* שָׁנַן, *Hoph. Fut.* שָׁנַן. *Niph.*, however, is שָׁנַן.

3. In the verb שָׁנַן the final *Nun* is also assimilated, as שָׁנַן, שָׁנַן; *Inf. constr.* שָׁנַן for שָׁנַן (see § 19, 2), with *suff.* שָׁנַן.

§ 66.

VERBS עָ. E. g. קָנַן. Parad. F.
(Lehrgeb. § 103.)

1. The principal irregularity of these verbs (called in Arabic *verba surda*) consists in the contraction of the second and third radicals into one double letter, and not only in the common case, when no vowel intervenes, as קָנַן for קָנַן, but also when a vowel would regularly stand between them, as קָנַן for קָנַן, קָנַן for קָנַן. Those forms are not contracted which contain unchangeable vowels or a Daghest forte, as קָנַן, קָנַן, קָנַן.

2. The monosyllabic stem thus obtained takes throughout the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterizes the form, (§ 43, 1;) e. g. קָנַן for קָנַן; *Inf.* קָנַן for קָנַן; *Hiph.* קָנַן for קָנַן (comp. no. 6.)

3. The Daghest forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as קָנַן, *Fut.* קָנַן.

4. When the sufformative begins with a consonant (ק, ת), a vowel is inserted before it in order to render audible the Daghest of the final-stem letter, (§ 20, 3, Rem.) This vowel in the *Præt.* is י, in the *Imp.* and *Fut.* ו; e. g. קָנַן, *Fut.* קָנַן.

The Arabian writes indeed regularly מדרה, but pronounces in the popular language מדרה, *madita, maddita*, also, according to Lumsden, *maddita*, which last is exactly analogous to the Hebrew inflexion.

5. The præformatives of *Fut. Kal*, *Præt. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple

syllable (יָבָב instead of יָבָבּ), take, instead of the *short* vowel of the regular form, the corresponding *long* one, (§ 27, 2.) Hence *Fut.* יָבָב for יָבָבּ = יָבָבּ;* *Fut. A*, יָבַר for יָבָר; *Hiph.* וְרָבָב for וְרָבָבּ; *Inf.* וְרָבָב for וְרָבָבּ; *Hoph.* וְרָבָב for וְרָבָבּ. This long vowel (except the ו in *Hophal*) is mutable.

There is still another mode of constructing these forms (the common one in Chaldee), which supplies a Dagghesh in the *first* radical in place of doubling the third; e. g. יָבָב for יָבָבּ, *Fut. Hiph.* וְרָבָב for וְרָבָבּ, *Hoph.* וְרָבָב for וְרָבָבּ. These forms do not take Dagghesh in the final letter on receiving an accession, as וְרָבָב (from וְרָבָבּ), because the doubling is already supplied in the first letter. They therefore omit also the vowels ו and וּ; e. g. וְרָבָב (from וְרָבָבּ), Jer. 19:3. The parad. exhibits these forms.

6. Of many of these contractions, however, the originals are not found in the regular verb, though they may be traced in other analogous forms. Thus יָבָב stands for יָבָבּ, the Arabic form for יָבָבּ; *Hiph.* וְרָבָב for וְרָבָבּ (according to the Chaldee אֲרָבָב); *Præt. Niph.* וְרָבָב for וְרָבָבּ; *Fut. Niph.* וְרָבָב for וְרָבָבּ, comp. וְרָבָב, § 50, Rem. 2.

7. Instead of Piël, Pual, Hithp. and in the same signification, is found in most verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive; e. g. וְרָבָב, to treat one ill, *Pass.* וְרָבָב, *Reflex.* וְרָבָב (from וְרָבָב); in some is found *Pilpel* (§ 54, 4), as וְרָבָב (from וְרָבָב). *Pass.* וְרָבָב, to be caressed, (from וְרָבָב). They are inflected regularly like Piël.

8. The tone is not thrown forward upon the formative syllables, beginning with a vowel (וְרָבָב, וּ, comp. § 44, Rem. 3), but remains on

the stem-syllable, as וְרָבָב.* Before other sufformatives, it rests upon the inserted syllables ו and וּ (with the exception of וְרָבָב and וְרָבָב which take the tone), and in consequence the vowels of the word are shortened; e. g. וְרָבָב, וְרָבָב; וְרָבָב, וְרָבָב.

The surest characteristic of these verbs is the doubling of the final radical in forms which retain only the first and third.

REMARKS.

I. On *Kal*.

1. In the *Præt.* are found some examples with *Hholem* (comp. וְרָבָב, § 43, 1), as וְרָבָב for וְרָבָבּ, Job 24:24; וְרָבָב for וְרָבָבּ, Gen. 49:23.

2. The *Hholem* of the *Inf.*, *Imp.*, and *Fut.* (וְרָבָב), as a pure vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography; e. g. וְרָבָב for וְרָבָבּ, Est. 3:13. 8:11. It is consequently shortened into *Qamets-Ilhatuph* or *Qibbuts*, whenever it loses the tone, as וְרָבָב Job 38:7, with *suff.* וְרָבָב, when he founded, Prov. 8:27, *Imp.* וְרָבָב, pity me, *Fut.* with *Vav convers.* וְרָבָב, Judg. 11:18, with *suff.* וְרָבָב, Prov. 11:3, *Qeri*.

3. Of final *Pattahh* in the *Inf.*, *Fut.*, and *Imp.* (וְרָבָב, וְרָבָב), the following are examples, *Imp.* וְרָבָב, Jer. 5:26; וְרָבָב, Ps. 119:22, *Fut.* וְרָבָב, Isa. 24:9; וְרָבָב, Gen. 16:4, 5. The last two have often been mistaken for anomalous forms of *Niphal*, striking as the analogy is, (see no. 5.) Examples of the *Chaldaizing Fut.* are, וְרָבָב even though וְרָבָב is also in use; וְרָבָב, 1 Kings 9:8; וְרָבָב from וְרָבָב.

4. In the *Participle* occurs the *Aramæan* form וְרָבָב for וְרָבָב, Jer. 30:16, *Kethibh*.

II. On *Niphal*.

5. Besides the most usual form with *Pattahh* in the second syllable, as given in the paradigm, there is still another with *Tseri*, and another with *Hholem* (analogous with וְרָבָב, וְרָבָב, § 43, 1), extending through the whole conjugation; e. g. *Præt.* וְרָבָב (also וְרָבָב), Isa. 49:6, *Inf.* וְרָבָב, Ps. 68:3, *Part.* וְרָבָב, 1 Sam. 15:9. With *Hholem* וְרָבָב, Isa. 34:4, *Inf. absol.* וְרָבָב.

* The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as וְרָבָב, וְרָבָב.

* It might seem far more easy, in explaining the origin of the *Fut.* וְרָבָב (as well as of the *Fut.* in verbs וְרָבָב, וְרָבָב) to regard it as formed from the *Inf.* וְרָבָב by prefixing ו (for ו); the *Qamets* taking the place of *Sheva bere*, on the same principle as in וְרָבָב, namely, because the tone-syllable prefers this vowel under the preceding letter. But we should thus explain only this single case, and not the long vowels of the other forms (וְרָבָב, וְרָבָב), all of which, however, manifestly conform to the regular vowel. The *A* which is found here, as in Arabic, under the preformatives, is to be regarded in general as their original vowel, and is the basis of their pointing in verbs וְרָבָב and וְרָבָב.

Isa. 24 : 3, *Imp.* הִלְכִי, Numbers 17 : 10, *Fut.* הִלְכִי, Jer. 48 : 2. A *Chaldaizing* form of Niphāl is הִלַּל, Ezek. 25 : 3, (from הִלֵּל).

III. On *Hiphil* and *Hophal*.

6. Besides Tseri the final syllable has also Pattahh, especially with gutturals, as הִפְקֵר; *Inf.* הִפְקֵר, Jer. 4 : 11. But also without a guttural, as הִפְקֵר, 2 Kings 23 : 15, Plur. הִפְקֵרוּ, 1 Sam. 5 : 10, *Part.* הִפְקֵר, Ezek. 31 : 3.

7. The Future with retracted tone takes the form הִפְקֵר, Ps. 91 : 4, הִפְקֵר, Gen. 29 : 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: הִפְקֵר, Ex. 13 : 18, הִפְקֵר, Deut. 1 : 44, הִפְקֵר, Isa. 24 : 12, also הִפְקֵר (with *Daghesh forte implicitum*, from הִפְקֵר), Prov. 27 : 17.

IV. In *General*.

9. Verbs עָל are very nearly related to verbs עָל (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָל is generally shorter than the other, (comp. הִפְקֵר and הִפְקֵר, הִפְקֵר and הִפְקֵר). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation they have sometimes borrowed forms from each other; e.g. הִפְקֵר for הִפְקֵר, Prov. 29 : 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e.g. הִפְקֵר, Plur. הִפְקֵרוּ, הִפְקֵרוּ (also הִפְקֵרוּ, Deut. 3 : 7); *Inf.* הִפְקֵר and הִפְקֵר. *Fut.* הִפְקֵר, Amos 5 : 15, elsewhere הִפְקֵר. *Hiph.* הִפְקֵר, *Fut.* הִפְקֵר (which is never written defectively), *Part.* הִפְקֵר, Ezek. 3 : 15. Sometimes the full form appears to be emphatic, Ps. 118 : 11.

11. We have seen above (no. 5), that in the *Fut.* of the Chaldee form the *Daghesh* of the third radical, together with the preceding vowel, is omitted before sufformatives. Of the same omission in the Hebrew form of the *Fut.* there are unquestionable examples, as הִפְקֵר, Gen. 11 : 7, for הִפְקֵר, *we will confound*; הִפְקֵר, v. 6, *they will devise*; הִפְקֵר, Ezek. 41 : 7, comp. Isa. 19 : 3. Jer. 8 : 14.*

* In the above examples both the *Daghesh* and the preceding vowel are omitted. In other examples the vowel is retained, and even lengthened by the *Pause*, as

12. Although the sufformatives do not draw down the tone, (sec no. 8,) yet it is thrown forward when suffixes are appended, as הִפְקֵר, Psalm 118 : 11. The vowels suffer the changes pointed out in § 27, 1, viz. Hholem in the *Fut.* becomes Qibbutz, less frequently Qamets-Hhatuph; Tseri in *Hiph.* becomes Hhireq (comp. the analogous forms הִפְקֵר, הִפְקֵר); the præformatives take Sheva; e.g. הִפְקֵר, Ps. 49 : 6, הִפְקֵר, Job 40 : 22, הִפְקֵר, Ps. 67 : 2, *Hiph.* הִפְקֵר, Ezek. 47 : 2.

§ 67.

VERBS עָל. E.g. הִפְקֵר, *to eat.* Parad. H. (Lehrgeh. § 104.)

So far as א is treated as a consonant and a guttural, these verbs have all the properties of verbs Pe guttural exhibited in § 57. They belong to the *verba quiescentia* whenever their א becomes quiescent, which happens only in certain verbs and forms, as follows:—

1. In the *Fut. Kal* of five verbs, viz. הִפְקֵר, הִפְקֵר, הִפְקֵר, הִפְקֵר, הִפְקֵר, the א always quiesces in Hholem; אֵפֶר. In some others, the form in which it retains its power as a consonant is also in use, as אֵפֶר and אֵפֶר. The last syllable of this *Fut.* has Tseri, especially with the disjunctive accents at the end of the sentence; but with the conjunctive accents, which mark the continuance of the discourse, it takes Pattahh; e.g. אֵפֶר יוֹם, *perish the day!* Job 3 : 3. On the contrary, אֵפֶר אֵפֶר, *for ever shall he perish*, Job 20 : 7, (comp. § 59, 1, c.) When the tone is retracted the final syllable may also take Seghol, as אֵפֶר (Milol), with conjunctive accents, but with the distinctives אֵפֶר (Milra.)

But whence the quiescence of א in O?

It is most natural to assume as its origin a kindred form עָל, viz. הִפְקֵר, הִפְקֵר (comp. § 8, 5, 7, 1. and 24, 2, b.) It is true that the cognate languages furnish no example of such a form, except in the case of אֵפֶר (Arab.

הִפְקֵר for הִפְקֵר, Job 19 : 23; הִפְקֵר, 1 Sam. 2 : 9, for הִפְקֵר; הִפְקֵר, *she lives*, Ex. 1 : 16, for הִפְקֵר. Such forms, however, occur also out of *Pause*, as הִפְקֵר, Prov. 7 : 13, הִפְקֵר, 1 Sam. 14 : 36, הִפְקֵר, Isa. 57 : 5, for הִפְקֵר; comp. also הִפְקֵר, Ps. 71 : 23, for הִפְקֵר (to avoid the occurrence of four Nuns), and הִפְקֵר, Ruth 1 : 13, for הִפְקֵר.

وفي, *wafa*;) but there are other instances in which it is manifest that the same appearance is to be explained in this manner; e. g. **זא**, *this*, properly from **זאן** (but comp. the kindred form **זאן**, *זאן*, see § 37, Rem. 1;) **זאן**, *a balance*, from **זאן**, Arab. **زین**, *to weigh*.

Very seldom does **א** in the *Fut. Kal* quiesce in Tseri, as **אאקה**, Mic. 4:8, contracted from **אאקהא**; always, however, in the form **אאמר**, *dicendo*, (*Inf.* with **א**), for **אאמר**, § 24, 2, a.

2. In the 1 *Pers. Fut.* the radical **א** (to avoid the repetition of this letter) is regularly dropped (§ 24, 4), as **אמר** for **אמר**.

Except in this case, **א** seldom falls away, as **אפה** for **אפהא**, Ps. 104:29, **אפרק** for **אפרקה**, Ps. 139:20, **אנל** (from **אנל**), Jer. 2:36.

The *Parad. II* shews in what forms **א** is treated as a quiescent, and where it retains its character as a guttural.

Rem. 1. Out of *Kal* **א** seldom quiesces, as in *Niph.* **אמר**, Jos. 22:9, *Hiph.* **אמל**, Numb. 11:25, **אמר**, Jer. 46:8, **אמר**, Prov. 17:4, *Imp.* **אמר**, Isa. 21:14.

2. In *Piel* **א** sometimes falls away by contraction (comp. **אמר**, *אמר*); e. g. **אמר** for **אמר**, Joh 35:11.

§ 68.

VERBS פ.

FIRST CLASS, OR VERBS ORIGINALLY פ.

E. g. **אמר**, *to dwell*. *Parad. I.*

(Lehrgeb. § 105, A.)

Verbs פ are divided into two principal classes, which are wholly different from each other in their origin and inflexion. The first embraces those verbs which have properly a **ו** for their first stem-letter. In Arabic they are written with **و** (e. g. **والد**, Arab. **والد**, *walada*), but in Hebrew, by a difference of dialect, they take **א** instead of it, wherever the first radical is the initial letter. The second embraces those which are properly פ, and which have *Yodh* also in Arabic, (§ 69.) A few verbs פ form in some respects a third class, inflected like verbs פ (§ 70.)

In פ are contained two verbs, distinguished both by form and signification; viz.—

- (1) **אמר** (for **אמר**, *Fut.* **אמר**, *to be in a strait*);
- (2) **אמר**, *Fut.* **אמר**, *to form*.

The peculiarities in the inflexion of the first class, which is analogous with the Arabic **ف**, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have the *Fut. E.* Hence, *Fut.* **אמר**, contracted **אמר** (according to § 24, 2, b), but written, without exception, *defectively*, as **אמר**; *Imp.* **אמר** for **אמר** (by *Aphaeresis*); *Inf.* **אמר** for **אמר** (with the *fem.* ending **אמר**, which the *Inf.* usually takes to distinguish it from the *Imp.*) The other half have the *Fut. A.* and retain the *Yodh* uttered with the *I* sound, as **אמר**, *Imp.* **אמר**, *Inf.* **אמר**.

That the latter mode of inflexion belongs to verbs actually פ (which has been often overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have **ו** in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs פ have precisely the same double inflexion. Besides, the form **אמר** may be regarded as standing properly for **אמר**, according to § 24, 2, c.

Even in the same verb are found two forms, one with *Yodh*, the other without it, as **אמר**, 2 Kings 4:41, and **אמר**, Ezek. 24:3, **אמר**, 1 Kings 21:15, **אמר**, Deut. 2:24, and **אמר**, with *He parag.* **אמר**, Dent. 33:23, *Fut.* **אמר**, Dent. 32:22, and **אמר**, Isa. 10:16.

To the first mode of inflexion belong, e. g. **אמר**, *אמר*, **אמר**, **אמר** (not in use, *Fut.* **אמר**), **אמר**, *Fut.* **אמר** with final *Patah* on account of the guttural; to the second belong **אמר**, **אמר**, though the latter is in Arabic פ.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Præter.* and *Part.* of *Niph.* and throughout *Hiph.* in *Iholem*, throughout *Hophal* in *Shureg*, as **אמר** (for **אמר**), **אמר** (for **אמר**), **אמר** (for **אמר**). In the *Inf.*, *Imp.*, and *Fut. Niph.*, **ו** remains as a consonant, and the inflexion is regular, as **אמר**, **אמר**. It also retains its power as a consonant in the *Ilithp.* of some verbs; e. g. **אמר** from **אמר**, and in some derivative nouns, as **אמר**, *offspring*, from **אמר**, *to bear*.

3. The other forms, with few exceptions, (see Rem. 3, 4,) are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in

the *Fut.* of *Kal* by the Tseri under the præformatives, in *Niph.*, *Hiph.*, and *Hoph.*, by the Vav (ו, ו, ו) before the second radical. Forms like *שָׁבַע*, *שָׁנָה*, they have in common with verbs *שָׁבַע*. *Hophal* has the form of the same conjugation in verbs *שָׁבַע* and *שָׁנָה*.

Rem. 1. The *Inf.* of *Kal*, without the radical Yodh (see no. 1) has very seldom the masculine form like *דָּעַ*, to know, Job 32 : 6, 10, or the feminine ending *הָ* like *בָּרָה*, to bear, 2 Kings 19 : 3. With a guttural the latter takes the form *הָ* instead of *הָ*, e. g. *רָעַתָּה* in 1 Sam. 4 : 19, is contracted to *רָה* (§ 19, 2.) The *Imp.* often has *הָ* *paragogic*, as *בָּרָה*, *לָבָה* sometimes written *רָה*, Gen. 23 : 13. The full form has seldom the feminine ending, as *לָבָה*.

2. The *Fut.* of the form *שָׁבַע* takes Pattahh in its final syllable only when it has a guttural, as *רָעַתָּה*, or in Pause, as *רָעַתָּה*. When the tone is drawn back upon the penult, the final syllable takes Seghol, namely, before a word of one syllable and after *Vav conversive*; e. g. *לָבָה*, Cant. 4 : 6, *לָבָה*, but in Pause *לָבָה*. A very rare exception, in which a *Fut.* of this kind is written fully, is *לָבָה*, Mic. 1 : 8.

3. As an exception the *Fut. Niph.* sometimes retains *Yodh*; e. g. *לָבָה*, Gen. 8 : 12. comp. Ex. 19 : 13. The first Person has always the form *לָבָה*, not *לָבָה*; comp. § 50, Rem. 4.

4. In *Piël* the radical *Yodh* sometimes falls away after *præformative* which takes its punctuation, (comp. § 67, Rem. 2;) e. g. *לָבָה* for *לָבָה*, Nah. 1 : 4.

5. *Fut. Hiph.*, like *Fut. Kal*, takes Seghol when the tone is drawn back, as *לָבָה*, Prov. 1 : 5, *לָבָה*.

§ 69.

VERBS *לָבָה*.

SECOND CLASS, OR VERBS PROPERLY *לָבָה*.

E. g. *לָבָה*, to be good. Parad. K.

(Lehrgeb. § 105, B.)

The most essential points of difference between verbs properly *לָבָה* and verbs *לָבָה* are the following:—

1. *Kal* has only the first of the two forms described in § 68, 1,—namely, that in which the radical *ו* remains, commonly with *A* final in the

Future, as *לָבָה*, *Inf.* *לָבָה*. But the *Futures E* also belong to verbs of this class, as *לָבָה*, *לָבָה*, Gen. 2 : 7, *לָבָה*, 9 : 24.

2. In *Hiphil* the *ו* is retained and is pronounced as Tseri; e. g. *לָבָה* (for *לָבָה*, § 24, 2, b), *Fut.* *לָבָה*. It seldom remains moveable as in *לָבָה*, Prov. 4 : 25. comp. Ps. 5 : 9, Qeri.

The following are the only verbs of this kind: *לָבָה*, *לָבָה*, *לָבָה*, *לָבָה*.

Of the *Fut. Hiph.* there is a form with *ו* prefixed, which presents some difficulty; e. g. *לָבָה*, Job 24 : 21, *לָבָה* from *לָבָה*, Isa. 15 : 2, 16 : 7, 65 : 14. It is probable that they were originally of the form *לָבָה*, and that the *ו* between the two vowels has been softened into *ו* (comp. in Low German *blüjen* for *blühen*.) In Syriae, *ו* between two vowels is always pronounced as *ו*. The form *לָבָה*, Ps. 138 : 6, may also belong to *Hiphil*.

§ 70.

VERBS *לָבָה*.

THIRD CLASS, OR IMPERFECT VERBS *לָבָה*.

(Lehrgeb. § 105, C.)

The *ו* of these verbs does not quiesce, but is assimilated like *ו*. Some verbs are exclusively of this class; e. g. *לָבָה*, *Hiph.* *לָבָה*, *Hoph.* *לָבָה*; *לָבָה*, *Hiph.* *לָבָה*. Others have two forms; in one the *ו* is assimilated, in the other it quiesces, as *לָבָה*, *Fut.* *לָבָה* and *לָבָה*, 1 Kgs. 22 : 35; *לָבָה*, *Fut.* *לָבָה* and *לָבָה*, Isa. 44 : 12.

Verbs of this class (which seldom occur) are inflected like verbs *לָבָה*, for which they may easily be mistaken by the learner. When therefore a form has not a root *לָבָה* in the Lexicon, he should look for one of this class.

§ 71.

VERBS *לָבָה*. E. g. *לָבָה*, to rise up. Parad. L.

(Lehrgeb. § 106.)

1. In these verbs (called in Arabic *verba cava*) the middle stem-letter *ו* always quiesces; not merely in the more usual cases (§ 24, 1) when a Sheva precedes or follows, as *לָבָה* for *לָבָה*, but also when it is both preceded and followed by a vowel; e. g. *לָבָה*, *Part. Pass.* for *לָבָה*; *Inf. absol.* for *לָבָה*. Hence the stem is always a monosyllable.

2. The vowel in which ν quiesces is determined by the vowel of the second syllable, which, in the verb, almost universally characterizes the form, (§ 66, 2.) But when this vowel is *A*, *E*, or *I*, and consequently not homogeneous with ν , the ν undergoes a change in order to become homogeneous with the vowel, (§ 24, 2, c.) but after this change commonly falls away. Hence *Prat.* אָמַן, more commonly אָמַן, for אָמַן = מִיָּה for מִיָּה; אָמַן for אָמַן,* &c. In verbs middle *O*, as אָרַח for אָרַח, בָּשָׂא for בָּשָׂא, the radical ν is homogeneous with the characteristic vowel.

The vowel of the monosyllabic stem is *in itself long and unchangeable*, (according to § 25, 1;) in certain forms, however, it passes over into a vowel which is changeable and even short, as *Prat. Kal* אָמַן, אָמַן; *Fut. apoc. Kal and Hiph.* אָמַן, אָמַן, from אָמַן and אָמַן.

3. The præformatives in the *Fut. Kal* and *Prat. Niph.* and throughout *Hiph.* and *Hoph.* which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one; e. g. אָמַן for אָמַן, אָמַן for אָמַן, אָמַן for אָמַן.

This vowel is *pure*, and falls away when the tone is thrown forward; e. g. with : *parag.* אָמַן, and before *Suff.* אָמַן.

The ν in *Hoph.* is the only exception. But this conjugation is formed by transposing the letters of the original stem. Thus אָמַן becomes by transposition אָמַן, hence אָמַן.

4. In most cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating; e. g. *Imp.* אָמַן for אָמַן; *Fut.* אָמַן for אָמַן (after the form אָמַן; comp. the Arab. אָמַן, and the Chald. אָמַן); *Part.* אָמַן, for אָמַן (after the form אָמַן; comp. § 83, no. 1), &c. Those which conform to the regular Hebrew verb are generally the most infrequent, as אָמַן (after the form אָמַן).

5. In the *Prat. Niph.* and *Hiph.* the harshness of pronunciation in such forms as אָמַן, אָמַן, is avoided by the insertion of ν before

the sufformatives of the first and second person. For the same purpose ν is inserted in the *Fut. Kal* before the termination אָמַן (comp. § 66, 4.) These inserted syllables take the tone and shorten the preceding vowels, as אָמַן, אָמַן; אָמַן, אָמַן.

In the last two cases the hard forms without the inserted syllable are also in use. Comp. the *Fut. Hiph.*

6. The tone, as in verbs אָמַן is not thrown forward upon the sufformatives אָמַן, אָמַן, except with *Nun parag.*; e. g. אָמַן, אָמַן, אָמַן. In those persons which take sufformatives without *epenthesis*, (see Rem. 6,) the accentuation is regular, as אָמַן; so in *Hophal* אָמַן. For the tone on ν and ν see no. 5.

7. The conjugations *Piæl*, *Pual*, and *Hith-paæl*, are very seldom found in verbs properly אָמַן. The only instance in which ν remains moveable is אָמַן, the *Piæl* of אָמַן. In some others ν has taken the place of ν , as in אָמַן from אָמַן, אָמַן from אָמַן, as in the Aramæan. On the contrary, the unfrequent conjugation *Piæl* (§ 54, 2), with its *Passive* and *Reflexive*, is the common form employed in the signification of *Piæl* and as a substitute for it; e. g. אָמַן, to raise up, from אָמַן; אָמַן, to elevate, *Pass.* אָמַן, from אָמַן; אָמַן, to rouse one's self, from אָמַן. Less frequent is the conjugation *Piæl*, (§ 54, 4;) e. g. אָמַן, to sustain, to nourish, from אָמַן.

Of these unusual conjugations the *parad.* exhibits only *Piæl* and *Pual*, from which the *Reflexive* is readily formed.

REMARKS.

I. On *Kal*.

1. Of the *Præter* and *Participle*, which in these verbs do not differ at all, the usual form with (ν) is very seldom written *fully* (אָמַן) as in אָמַן, Hos. 10 : 14, אָמַן, Ezek. 28 : 24, 26, comp. 16 : 57. Of verbs middle *E* and *O*, which in the regular verb also have their *Præt.* and *Part.* the same, (§ 49, 2,) the following are examples; viz. *Præt.* אָמַן (for אָמַן, 2 pers. אָמַן); אָמַן (for אָמַן); *Part.* אָמַן; אָמַן, Ezek. 32 : 30.

2. In the *Inf.* and *Imp.* of some verbs, ν always quiesces in *Hholem*, as אָמַן, אָמַן. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ν in the

* For the sake of conciseness it is sometimes said that the *middle Vav* with the preceding vowel or *Sheva* has fallen away, though the expression, considered with reference to the origin of these forms, is inaccurate.

† See note on § 66, 5.

final syllable (after the form קָמוּס), as יָקוּמוּ, *Jer.* 44:29.

3. Those verbs which have *i* in the *Inf.* retain it in the *Fut.*, as יָבוֹאוּ. In one verb alone the præformatives of the *Fut.* have Tseri; viz. בָּוֹשׁ, *Fut.* יְבוֹשׁ (for יָבוֹשׁ, *yibh-vōsh.*)

4. The shortened *Fut.* (§ 48:4) has the form קָם (very seldom יָקָם); e. g. יָשֹׁב, *let him return*, *Deut.* 20:5—8; אַל יָשֹׁב, *let him not return*, *Ps.* 74:21; יָמָה, *that he may die*, *1 Kings* 21:10. In poetic language are some exceptions, as יָרָם, *he, she, shall be high*. After *Vav* conversive, and before words of one syllable, the tone is also drawn back upon the penult, and the last syllable takes Qamets-Ilhatuph, as יָבֹאוּ, *Job* 22:28. In *Pause*, however, the tone remains on the ultimate, as יָבֹאוּ; compare *Gen.* 11:28, 32, with 5:5, 8. With a guttural or a *Resh*, the final syllable may take Pattahh; e. g. יָבֹאֵר, *Ruth* 4:1.

II. On *Niphal*.

5. Anomalous forms are, *Præt.* בָּעִיר, *Zech.* 2:17 (after the form בָּעִירָה), *Inf. constr.* בָּעִירָה, *Isa.* 25:10.

III. On *Hiphil*.

6. Examples of the Præter without the *epenthetic i*: הִנְפִיטָה, *Ex.* 20:25; הִסְפִּיקָה, &c.

7. In the *Imp.* the shortened and lengthened forms הִקָּם, הִסְפִּיקָה, have wholly supplanted the regular form הִקָּמָה.

The shortened *Fut.* has the form יָקָם, as יָקִיט, *that he may take away*, *Ex.* 10:17. After *Vav* conversive the tone is drawn back upon the penult, as יָבֹרֵךְ, *he scattered*. The final syllable when it has a guttural or *Resh* takes Pattahh, as in *Kal*; e. g. יָבֹרֵךְ, *he removed*, *Gen.* 8:13.

IV. In *General*.

8. On account of the intimate relation between verbs לָרַע and לָרַעַ, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both; e. g. *Fut. Kal* with *Vav* conversive; *Pûl* of לָרַע and *Poël* of לָרַעַ. Hence it is that they often borrow forms from one another, as in *Kal* בָּוֹ (Præt. of בָּוֹ, as if בָּוֹ), *Zech.* 4:10; כָּוֹ (for כָּוֹ), *Isa.* 44:18.

9. In common with verbs עָלַ (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the

Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the præformatives a short one followed by Dagghesh forte. This form and the common one are often both in use; e. g. הָסֵחַ, *Fut.* הָסַח (also הָסַח, *to set down*, *2 Sam.* 22:33, (and יָחַר, *Prov.* 12:26;) sometimes with a difference of signification, as הָנַחַח, *to cause to rest, to give rest*, הָנַחַח, *Fut.* הָנַחַח, *to set down, to lay down*; הָלַךְ, *to spend the night, to abide*, הָלַךְ, *to be headstrong, rebellious*. Other examples: *Niph.* נָמַל (from נָמַל, *not*), *Gen.* 17:26, 27. 34:22. *Hiph.* הָדַל, *Lam.* 1:8; הָיָה, *Prov.* 4:21.

Here belong some forms of verbs *Pe guttural* with *Dagghesh forte implicitum*, which have generally been derived from a false root [see *Lex. Man. art.* עָיַשׁ], and have even been uncritically altered; viz. הָחַשׁ, *she hastens*, (from הָחַשׁ, *Job* 31:5; הָחַשׁ, *1 Sam.* 15:19. 25:14, from הָחַשׁ, *to rush upon*).

10. Verbs whose middle stem-letter is *Vav* moveable are, in respect to this letter, perfectly regular; e. g. הָחַר, *Fut.* הָחַרַּר; פָּנָה, *Pûl* פָּנָה.

§ 72.

VERBS עָי. E. g. עָיַן, *to discern*. *Parad. M.* (*Lehrgeb.* § 107.)

1. These verbs have the same structure as verbs עָי, and their *i* is treated in the same manner as the *i* of that class; e. g. *Præt. Kal* עָיַן for עָיַן, and with *middle E*, עָיַן for עָיַן; *Inf. constr.* עָיַן for עָיַן (analogous with עָיַן for עָיַן); *Inf. absol.* עָיַן for עָיַן; *Fut.* עָיַן for עָיַן (*Fut. E* as in עָיַן).

2. Several forms are the same as in verbs עָי; e. g. the *Præt.* and *Inf. absol.* of *Kal*, and the whole of *Hiphil*. In other cases this class borrows its forms from that, as *Niph.* עָיַן, *Pûl.* עָיַן (as if from עָיַן). The two classes are clearly distinguished only in the *Inf. constr.*, *Imp.* and *Fut. Kal*; in some forms also of the Præter.

3. These two classes are in all respects closely related to each other. Hence it is that several verbs are at the same time עָי and עָי, with the same signification in both forms, as עָיַן and עָיַן, *to spend the night*; עָיַם and עָיַם, *to place*. In other verbs one of the two is the predominant form, as עָיַל, *to exult*; עָיַל is found only in *Prov.* 23:24. But few are exclusively עָי, as עָיַר, עָיַר.

The early grammarians did not recognise this class of verbs, but referred all its forms to verbs וָּ. בָּן , e. g., they regarded as a form of Hiphil, truncated at the beginning, for בָּן, בָּן . The analogy of the Arabic is in favour of the view here presented.

The Paradigm *M* is placed in connexion with that of verbs וָּ. בָּן , in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *L*.

Rem. 1. In the *Prat. Kal* some verbs have both the forms exhibited in the paradigm, as וָּ. בָּן , Dan. 9:2, וָּ. בָּן , Ps. 139:2.

2. Examples of the *Inf. absol.*: וָּ. בָּן , *litigando*, Judg. 11:25, וָּ. בָּן , *ponendo*, Isa. 22:7, also וָּ. בָּן , Jer. 50:34.

3. The *Fut. apoc.* is וָּ. בָּן ; with retracted tone it takes the form וָּ. בָּן , Judg. 6:31. So with *Vav conversive*, וָּ. בָּן , *he placed*, וָּ. בָּן , *he perceived*.

4. Verbs וָּ. בָּן scarcely ever suffer their וָּ to quiesce, and hence are irregular only as represented in § 58. Of its quiescence in these verbs there are, however, some examples, as וָּ. בָּן , Isa. 52:7, from וָּ. בָּן ; וָּ. בָּן , Eccles. 12:5, for וָּ. בָּן . (§ 24, 1, c), *Fut. Hiph.* from וָּ. בָּן .

§ 73.

VERBS וָּ. בָּן . E. g. וָּ. בָּן , *to find*. Parad. *N*.
(Lehrgeb. § 108.)

The וָּ is here, as in verbs וָּ. בָּן , treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a feeble and quiescent letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowel, e. g. וָּ. בָּן , וָּ. בָּן , וָּ. בָּן ; but Pattahh before the feeble letter וָּ is lengthened into Qamets (§ 23, 2), viz. in the *Prat. Fut. Imp. Kal*, in the *Prat. Niph., Pual*, and *Hoph.* The (,) however remains mutable (§ 25, 1, Rem.), hence in the Plural וָּ. בָּן .

The *Fut.* and *Imp. Kal* have *A* after the analogy of verbs *Lamedh guttural*.

2. וָּ also quiesces before sufformatives beginning with a consonant (וָּ. בָּן); viz. in the *Prat. Kal*, in Qamets, וָּ. בָּן ; in the *Præt.* of

all the other conjugations, in Tseri, וָּ. בָּן ; in the *Imp.* and *Fut.* of all the conjugations, in Seghol, וָּ. בָּן , וָּ. בָּן .

The Tseri and Seghol arose doubtless from the intermingling of the forms of verbs וָּ. בָּן and וָּ. בָּן (comp. § 74, 2), occasioned by the strong resemblance which these two classes bear to each other.

Before the suffixes וָּ. בָּן , וָּ. בָּן , וָּ. בָּן , וָּ. בָּן retains its character as a guttural, and takes (-), as וָּ. בָּן , Cant. 8:1, וָּ. בָּן , Ezek. 28:13, comp. § 59, 2, b. The reason (as in verbs *Lamedh guttural*) is, that those suffixes take before them a half-vowel.

3. Before sufformatives beginning with a vowel וָּ remains a consonant, and the form is regular, as וָּ. בָּן .

REMARKS.

1. Verbs *middle E*, like וָּ. בָּן , retain Tseri in the other persons. Instead of וָּ. בָּן is sometimes found the Aramæan form וָּ. בָּן for וָּ. בָּן . (§ 24, 1, c, and 27, 2, c), Isa. 7:14. comp. Gen. 33:11, (after the form וָּ. בָּן , § 44, Rem. 2.)

2. In the *Inf.* occurs the *fem.* form וָּ. בָּן , Levit. 12:4, for וָּ. בָּן .

3. The *Part. fem.* is commonly, by contraction, וָּ. בָּן , seldom (with the Syriac punctuation) וָּ. בָּן , Cant. 8:10, and defectively written וָּ. בָּן , Deut. 28:57. In the forms וָּ. בָּן , 1 Sam. 14:33, and וָּ. בָּן , Neh. 6:8, the vowel is drawn back in the manner of the Syriac, § 24, 1, c, Rem.

4. וָּ sometimes falls away, as in וָּ. בָּן , Numb. 11:11, וָּ. בָּן , Job 32:18. *Niph.* וָּ. בָּן , Lev. 11:43. *Hiph.* וָּ. בָּן , Jer. 32:35.

See the Remarks on verbs וָּ. בָּן , no. vi.

§ 74.

VERBS וָּ. בָּן . E. g. וָּ. בָּן , *to reveal*. Parad. *O*.
(Lehrgeb. § 109.)

These verbs, like those וָּ. בָּן (§§ 68, 69), embrace two different classes of the irregular verbs; viz. וָּ. בָּן and וָּ. בָּן , which in Arabic are perfectly distinguished from each other, being actually written with וָּ and וָּ . But in Hebrew the original וָּ and וָּ have passed over into a feeble וָּ (§ 23, 3), in all those forms which end with the third radical, and which hence appear as verbs וָּ. בָּן ; e. g. וָּ. בָּן for וָּ. בָּן ; וָּ. בָּן for וָּ. בָּן .

וְלָ. By far the greater number of these verbs are originally וְלָ; only a few forms occur of verbs וְלָ. The two classes are therefore less prominently distinguished than verbs וְלָ and וְלָ.

A true verb וְלָ is וְלָ, whence וְלָ, *Part.* וְלָ, and the derivatives וְלָ, וְלָ; yet in the *Fut.* it has וְלָ (with *Yodh*). In וְלָ (Arab. وَاَجَبَ), to answer, and וְלָ (Arab. عَانَى), to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew, (see the author's *Lex. art.* וְלָ). In Syriae the intermingling of these forms is carried still further, verbs וְלָ being also confounded with those וְלָ, i.e. with the two classes וְלָ and וְלָ of the Arabic.

Wholly different are those verbs whose third stem-letter is ה *moveable*, (distinguished by *Mappiq*;) e.g. וְלָ. They are inflected throughout like verbs *Lamedh gatturoth*. It is certain, however, that some verbs וְלָ originated in verbs with final ה *moveable*, this letter having lost its original strong and guttural sound, and become softened to a *feeble*

ה; e.g. וְלָ, Arab. كَفَّ = וְלָ; וְלָ, Arab. كَفَّ = וְלָ. Hence it is that verbs וְלָ are often related to those וְלָ, for which the verb וְלָ must be assumed as an intermediate form; e.g. וְלָ and וְלָ, to be hard; וְלָ, properly = וְלָ, to be open.

The grammatical structure of these verbs is as follows:—

1. The original *Yodh*, in all forms which end with the third radical, gives place to ה *quiescent*. The ה thus obtained has this peculiarity in its punctuation, that it disregards the usual punctuation of the final syllable, and in each form takes the same vowel through all the conjugations; thus—

- ה *quiesces* in all the *Præters* in *Qamets*.
- in all the *Futures* and *Participles* Active in *Seghol*.
- in all *Imperatives* in *Tseri*.
- in the *Inf. absol.* (except in *Hiph.* and *Hoph.*) in *Ilholem*.

The *Part. Pass. Kal* forms the only exception, in which the original ו is also retained (וְלָ), as well as in some derivatives.

The *Inf. constr.* has always the feminine form in ה; hence וְלָ for וְלָ (*gelóveth*.)

In explanation of these forms we observe :

That in the *Præt. Kal*, וְלָ stands for וְלָ, according to § 24, 2, c, in order to avoid the diphthong; so in *Niph.* and *Hoph.* — *Piel* and *Hithp.* are based on the forms וְלָ, וְלָ (§ 51, Rem. 1), *Hiph.* on the form וְלָ, after the manner of the Arabic وَاَجَبَ.

In the *Fut. Kal*, וְלָ is a *Fut. A* for וְלָ (according to § 24, 2, Rem. a), whence also are such plural forms as וְלָ (see Rem. 4.) The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pattahh* in the final syllable. See § 50, Rem. 2, § 53, Rem. 1.

That this vowel becomes *Tseri* in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.*, the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel *Tseri*. Compare the *construct state* of nouns in ה, § 87, 2, c.

The *Hholem* of the *Inf. absol.* is the regular vowel.

2. Before *sufformatives* which begin with a consonant (ה, נ), the original ו is retained and *quiesces*—

In the *Præt. Kal* in *Ilhireq*, as וְלָ.

In the *Præters* of the other conjugations it *quiesces* either in *Tseri* or *Ilhireq*, as וְלָ or וְלָ; in the *Passives*, however, only *Tseri* is found, as וְלָ.

In the *Futures* and *Imperatives* in *Seghol*, as וְלָ, וְלָ.

The form וְלָ had its origin in וְלָ, and would properly be וְלָ (the actual form in the *Chaldee*, וְלָ and וְלָ); ו is more contracted than ו and retains no trace of the original *A* sound. וְלָ is likewise from וְלָ.

3. Before *sufformatives* beginning with a vowel (ו, ו, ה) the *Yodh*, together with the preceding vowel falls away, (except in *Pause*;) e.g. וְלָ for וְלָ; וְלָ for וְלָ; וְלָ, וְלָ, (but in *Pause* וְלָ, see Rem. 4, 11;) and also before *suffixes*, as וְלָ (Rem. 18.) But in the 3 *Præt. fem.* it passes over into ו, וְלָ.

4. The formation of the shortened *Future*, which occurs in all the conjugations, is strongly

marked, consisting in the casting away (*apocope*) of the ה, by which still other changes are occasioned in the form. The shortened Imperative is also formed by apocope of the ה.

REMARKS.

I. On Kal.

1. For the 3 *Prat. fem.* הַלְּהִי occurs also in the Syriac form הַלְּהִי, from הַלְּהִי (comp. the verb הַלְּהִי, Rem. 1), as הַלְּהִי, Lev. 25:21. So in *Hiph.* and *Hoph.*; e. g. הַלְּהִי, Lev. 26:34, הַלְּהִי, Jer. 13:19.

2. The *Inf. absol.* has also the form הַלְּהִי, *videndo*, Gen. 26:28. As the *Inf. constr.* occurs also, though seldom, הַלְּהִי, Gen. 50:20, הַלְּהִי, 48:11, as well as the feminine form הַלְּהִי, *to sec.*, Ezek. 28:17, like הַלְּהִי, § 45, 2, b.

3. The apocope of the *Fut.* occasions in Kal the following changes:—

a) The first stem-letter most commonly receives the helping-vowel Seghol, or, when the middle radical is a guttural, Pattahh, (§ 28, 4;) e. g. הַלְּהִי for הַלְּהִי, וְהַלְּהִי.

b) The *Ilhireq* of the præformative is also sometimes lengthened into *Tseri* (because it is brought into an open syllable), as הַלְּהִי from הַלְּהִי, וְהַלְּהִי from וְהַלְּהִי.

c) The helping-vowel is sometimes omitted; e. g. הַלְּהִי, Numb. 21:1, וְהַלְּהִי. The verb הַלְּהִי has the two forms הַלְּהִי and הַלְּהִי, the latter with Pattahh on account of the *Resh*.

d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: הַלְּהִי from הַלְּהִי, הַלְּהִי from הַלְּהִי. Sometimes the punctuation of the first syllable is not affected by the guttural, as in הַלְּהִי, הַלְּהִי.

e) The verbs הַלְּהִי, *to be*, and הַלְּהִי, *to live*, which would properly have in the *Fut. apoc.* הַלְּהִי, הַלְּהִי, change these forms to הַלְּהִי and הַלְּהִי, because the *Yodh* prefers a vowel before it in which it may quiesce, (comp. the derivatives הַלְּהִי for הַלְּהִי, הַלְּהִי for הַלְּהִי, &c., § 84, no. v.) From הַלְּהִי, *to be*, occurs once the form הַלְּהִי for הַלְּהִי, Eccles. 11:3.

4. The original י is sometimes retained before the sufformatives beginning with a vowel (comp. no. 3 above), especially in *Pause*, and before *Nun parag. of the Fut.*, or where for any reason an emphasis rests upon the word. *Prat.* הַלְּהִי, Deut. 32:37. *Imp.* הַלְּהִי, Isaiah 21:12. *Fut.*

הַלְּהִי, Deut. 8:13, more frequently like הַלְּהִי, Isa. 21:12, (comp. Rem. 11.)

5. The *Part. act.* has also a *fem.* of the form הַלְּהִי, Ps. 128:3, in the *Plur.* like הַלְּהִי, Isa. 41:23, (after the form הַלְּהִי, § 49, Rem. 1.) The *Part. pass.* is sometimes without י, as הַלְּהִי for הַלְּהִי (prop. הַלְּהִי), Joh 41:25, הַלְּהִי for הַלְּהִי, 15:22.

6. Seldom is the second syllable defectively written, as הַלְּהִי, 2 Samuel 15:33, הַלְּהִי, Job 5:12.

II. On Niphal.

7. The apocope of the *Fut.* occasions here no further changes; e. g. הַלְּהִי, Ex. 6:3.

III. On Piël, Pual, and Hitpail.

8. In the *Prat. Piël*, the second syllable has *Hbireq* in the greater number of examples, as הַלְּהִי, הַלְּהִי, which is therefore adopted in the paradigm. Before suffixes, *Ilhireq* is always employed, (because in this vowel the contraction is greater than in *Tseri*;) e. g. הַלְּהִי, Ps. 44:20. *Pual* has always *Tseri*.

9. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter, (comp. § 20, 3, a;) hence *Piël* הַלְּהִי; *Hitp.* הַלְּהִי, Gen. 9:21. Less frequently is the *Pattahh* then lengthened into *Qamets*, as הַלְּהִי, 1 Sam. 21:14, הַלְּהִי, Ps. 45:12.

10. In *Piël* and *Hitp.* are found also apocopated forms of the *Imp.*, as הַלְּהִי for הַלְּהִי, *whist!* Amos 6:10, הַלְּהִי, 2 Sam. 13:5.

11. Examples of *Yodh* retained in cases where more commonly it is omitted, (see no. 3, and Rem. 4:) *Fut.* הַלְּהִי, *will ye liken me*, Isa. 40:25, הַלְּהִי, *they cover them*, Ex. 15:5.

IV. On Hiphil.

12. In the *Prat. Hiph.* the forms הַלְּהִי and הַלְּהִי are about equally common; before suffixes the latter is used as somewhat shorter than the other.

13. The *Tseri* of the *Inf. absol. Hiph.* is the regular vowel, (as in הַלְּהִי); to this the *Inf. absol. Hoph.* conforms, as in הַלְּהִי, Lev. 19:20. The verb הַלְּהִי, *to be much*, has three forms of the *Inf.*, viz. הַלְּהִי, *much* (used adverbially), הַלְּהִי used when the *Inf.* is pleonastic, הַלְּהִי the *Inf. constr.* Compare Gen. 41:49, 22:17. Deut. 28:63.

14. The *Fut. apoc.* has either the form יָרָה , Isa. 41:2, יָסָה , Gen. 9:27, or (with a helping-vowel) יָבֵל , for which, however, is invariably substituted the form יָבֵל (§ 27, Rem. 2, c), as יָבֵל , 2 Kgs. 18:11, יָבֵסָר , Ps. 105:24. Examples with gutturals: יָבֵעַל , Numb. 23:2, יָבֵעַל , &c. which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel Seghol or Pattahb, הִרְבָּה for הִרְבָּה , Ps. 51:4, הִרְבָּה for הִרְבָּה , Deut. 9:14, הִרְבָּה for הִרְבָּה , Ex. 33:12.

V. In General.

16. In the Aramæan, where, as before remarked, the verbs לָל and לָל flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in לָל , Chald. לָל . As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in לָל , more seldom לָל and לָל , which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הָיָה , to be, Ezek. 21:15. *Imp.* הָיָה , opprimendo, Ex. 22:22. *Part. pass.* הָיָה , Lev. 19:20. *Imp.* הָיָה , be thou, Job 37:6. *Fut.* הָיָה , Jer. 17:17,* הָיָה for הָיָה , Prov. 1:10, הָיָה , Lev. 18:7.*

The *Yadh* is found even at the end of the word (which is also a Syriasm) in הָיָה , Isa. 53:10, הָיָה , Jer. 3:6, and hence in the *Plur.* הָיָה , Jos. 14:8.

17. In three verbs is found the unfrequent conjugation Pilel, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form הָיָה ; viz. הָיָה , contracted הָיָה , to be beautiful, from הָיָה , Gen. 21:16, the archers; but especially הָיָה , to bow, *Pilel* הָיָה , hence the Reflexive הָיָה , to bow one's self; to prostrate one's self, 2 pers. הָיָה and הָיָה , *Fut.* הָיָה , *apoc.* הָיָה for הָיָה (analogous with הָיָה for הָיָה).

18. Before suffixes, the ה final, with the preceding vowel, falls away, as הָיָה , he answered

* With the Imperative signification in the two examples marked (*), as well as in 2 Sam. 13:12 (הָיָה), the Tseri has no connexion, for in the greater number of examples this signification is not found, (הָיָה , Gen. 26:29, Jos. 7:9, הָיָה , Jos. 9:24, הָיָה , Daniel 1:13, הָיָה , Ezek. 5:12, in many MSS.) Tseri occurs, moreover, in the Infinitive; see the examples in the text.

me, הָיָה , *Fut.* הָיָה , *Hiph.* הָיָה . Very seldom does הָיָה take the place of הָיָה , as in הָיָה , he will cover them, Ps. 140:10, הָיָה , smite me, 1 Kgs. 20:35. The 3 *Prat. fem.* always takes before *suff.* the form הָיָה (Rem. 1), as הָיָה , Job 33:4.

VI. Relation of Verbs לָל and לָל to each other.

19. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 16), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

20. Thus there are forms of verbs לָל —

a) Which have adopted the punctuation of verbs לָל ; e.g. *Prat.* הָיָה , Ps. 119:101; *Part.* הָיָה , Eccles. 9:18. 8:12. *Piel Prat.* הָיָה , Jer. 51:34, הָיָה , 2 Kgs. 2:21; *Fut.* הָיָה , Job 39:24. *Hiph.* הָיָה , and with *He parag.* (§ 44, Rem. 3) הָיָה , Jos. 6:17.

b) Which retain their own punctuation, but have adopted the הָיָה ; e.g. *Imp.* הָיָה , Ps. 60:4. *Niph.* הָיָה , 1 Kgs. 22:25. *Piel Fut.* הָיָה , Job 8:21.

c) Which in all respects have the appearance of verbs לָל ; e.g. הָיָה , Ruth 2:9. הָיָה , Ezek. 28:16. *Inf.* הָיָה , Gen. 20:6. *Fut.* הָיָה , Job 5:18. *Part. fem.* הָיָה , Eccles. 10:5. *Part. pass.* הָיָה , Ps. 32:1. *Niph.* הָיָה , Jer. 51:9. *Hithp.* הָיָה , 1 Sam. 10:6. *Inf.* הָיָה , 1 Sam. 10:13.

21. On the contrary there are forms of verbs לָל which in some respects follow the analogy of verbs לָל ; e.g. in their consonants, הָיָה , Lam. 4:1, הָיָה , 2 Kgs. 25:29, הָיָה , 2 Chron. 16:12; in their vowels, הָיָה , 1 Kings 17:14; in both, הָיָה , 2 Sam. 21:12.

§ 75.

VERBS DOUBLY ANOMALOUS.

(Lehrgeb. § 110.)

1. Such are verbs which have two stem-letters affected by anomalies already described. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from הָיָה are formed *Fut.* הָיָה , Nah. 3:7, and הָיָה , Geu. 31:40 (after the analogy

of verbs פָּן), *Hiph.* הָרַג (as a verb עָרַב), but in *Fut. Hoph.* יָרַד (as פָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

- a) Verbs פָּן and לָא (comp. §§ 65 and 73); e. g. נָשָׂא, *Imp.* נָשָׂא, *Inf. constr.* שָׂאת (for שָׂאת), also שָׂאת (comp. § 73, Rem. 3), *Fut.* הִשְׂתָּה for הִשְׂתָּה, Ruth 1: 14.
- b) Verbs פָּן and הָה (comp. §§ 65 and 74), as נָשָׂא, *Hiph.* נָשָׂא. Hence *Fut. Kal.* יִשָּׂא, *apoc.* יִשָּׂא, and יָו (from הָוה); *Prat. Hiph.* הִיָּה, *Fut. Hiph.* *apoc.* הִיָּה, *apoc.* הִיָּה, *Imp.* הִיָּה, *Inf.* הִיָּה; *Part.* הִיָּה.
- c) Verbs פָּא and לָה (comp. §§ 67 and 74); e. g. אָשָׂה, *Fut.* אִשָּׂה (plur. אִשָּׁה), Deut. 31: 21, for וְאִשָּׂה; *Fut. apoc.* אִשָּׂה, Isa. 41: 25, for וְאִשָּׂה; *Imp.* אִשָּׂה for אִשָּׂה (§ 23, 2, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* אִשָּׂה for אִשָּׂה, Isaiah 21: 14; *Fut. apoc.* אִשָּׂה, 1 Sam. 14: 24.
- d) Verbs פָּא and לָה (comp. §§ 68, 69, and 73), as אִשָּׂה, *Imp.* אִשָּׂה, *Inf.* אִשָּׂה, *Hiph.* אִשָּׂה.
- e) Verbs פָּא and לָה (comp. §§ 68, 69, and 74); e. g. אִשָּׂה properly פָּא, and אִשָּׂה which are really פָּא. *Inf.* אִשָּׂה, *Imp.* אִשָּׂה; *Fut.* אִשָּׂה, with *suff.* אִשָּׂה, *we shot at them* (from אִשָּׂה), Numb. 21: 30; *Piél* אִשָּׂה for אִשָּׂה; *Hiph.* אִשָּׂה, *Inf.* אִשָּׂה; *Fut. apoc.* אִשָּׂה.
- f) Verbs פָּא and לָה, particularly the verb אִשָּׂה; *Prat.* אִשָּׂה, *Imp.* אִשָּׂה, *once* אִשָּׂה, 1 Sam. 25: 8. *Hiph.* אִשָּׂה, *Fut.* אִשָּׂה for אִשָּׂה, Mic. 1: 15. *Imp.* אִשָּׂה, Ruth 3: 15. So אִשָּׂה, *Hiph.* from אִשָּׂה, Ps. 141: 5.

Deserving of notice (*g*) is the verb אִשָּׂה = אִשָּׂה, *to live*, which is treated as a verb עָרַב, and hence has אִשָּׂה in the 3 *Prat. Kal.* Gen. 3: 22. In Hebrew it occurs only in this form, but is frequent in Arabic.

§ 76.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER. BILATERAL VERBS.

(Lehrgeb. § 112, comp. § 53.)

1. Several classes of irregular verbs, e. g. those פָּא and פָּא, לָא and לָה, עָרַב and עָרַב, stand in a very intimate relationship, as appears from the similarity in their inflexion, from the forms which they have in common, and from their mutual interchange of forms. This may be said, in a somewhat wider sense, of all classes

of irregular verbs; inasmuch as they have all the same original stem, consisting properly of but *two essential* letters preserved through all its variations, the third being obtained in some cases by doubling the second (as in verbs עָרַב), in others by the addition, at the beginning, middle, or end, of one of the feeble letters, and also, at the beginning of the liquid *Nun*, (§ 30, 2.)

Thus the verbs אִשָּׂה, אִשָּׂה, אִשָּׂה, have their origin in the common stem אִשָּׂה, and the verbs אִשָּׂה, אִשָּׂה, in the stem אִשָּׂה.

2. Verbs which have thus a common monosyllabic stem, often agree also in their *signification*, which cleaves to the two essential stem-letters, and is not changed by the third incidental one. Thus אִשָּׂה, אִשָּׂה, אִשָּׂה, all mean *to beat, to break in pieces*; אִשָּׂה, אִשָּׂה, *to flee*.

In this manner are related in form and signification—

1. Verbs עָרַב and עָרַב (in which the essential stem-letters are the first and last); e. g. אִשָּׂה and אִשָּׂה, *to become poor*; אִשָּׂה and אִשָּׂה, *to feel of, to touch*; אִשָּׂה and אִשָּׂה, *to flee*.

2. Verbs פָּא and פָּא (in which the two last are the essential stem-letters) both to each other and to the former class. They are related to each other in the verbs אִשָּׂה and אִשָּׂה, *to place*, אִשָּׂה and אִשָּׂה (*yaqosh*), *to fowl*; to the former class, especially to verbs עָרַב, in אִשָּׂה and אִשָּׂה, *to fear*; אִשָּׂה and אִשָּׂה, *to be good*; אִשָּׂה and אִשָּׂה, *to anoint*; אִשָּׂה and אִשָּׂה, *to blow*; אִשָּׂה and אִשָּׂה, *to break in pieces*. Verbs פָּא are more seldom found connected with these classes, as אִשָּׂה and אִשָּׂה, *to be destroyed*; אִשָּׂה and אִשָּׂה, *to thresh*, &c.

3. Verbs לָא and לָה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other, in אִשָּׂה and אִשָּׂה, *to break in pieces*, אִשָּׂה and אִשָּׂה, *to meet*; to verbs of the former classes, in אִשָּׂה and אִשָּׂה, *to suck*, אִשָּׂה and אִשָּׂה, *to thrust*, &c.

§ 77.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. have only a part of the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*,

Aor. ἤλαθον, Fut. ἐλεύσομαι, and in Latin, *fero, ferre, tuli, latum*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the verb *βairω*, Aor. 2. ἔειπν, from the original form *βα-ω*.

Of these verbs the following are the most common:—

ביש, *to be ashamed*, Hiph. הִבִּישׁ, but also הוֹבִישׁ (from בִּישׁ), especially with the intransitive signification *to feel shame*.

הָיָךְ, *to go*, Fut. הֵיךְ (from הָיָךְ), Imp. הֵיךְ, Inf. absol. הֵלִיךְ, constr. הֵלִיךְ, Niph. הִלְיָךְ, Piél. הִלִּיךְ. Hiph. הִלִּיךְ.

בָּיַב, *to be good*. Præf. בָּיַב. Fut. יִבְיַב (from בָּיַב). Inf. בָּיַב. Hiph. הִבְיַב.

יָטָה, *to fear*. Fut. יִטָּר (from יָטָה).

הָצַב and יָצַב, *to place*, neither used in Kal. Niph. הִצַּב, *to stand*. Hiph. and Hoph. הִצַּב and הִצַּב. Hithp. הִצַּבְתִּי.

שָׂץ, *to break in pieces*. Fut. יִשָּׂץ (from שָׂץ).

Imp. שָׂץ. Niph. שִׂץ. Piél. שָׂץ (from שָׂץ).

Pil. שָׂץ (from שָׂץ). Reflex. הִשָּׂץ. Hiph.

הִשָּׂץ. Pilpel. הִשָּׂץ, Job 16:12.

צָרָה, *to be strait*. Hence Præf. צָרָה, *to be strait*, lit. *it is strait to me*, from צָרָה.

צָרָה, *to bring into a strait, to distress*. The related form צָר is transitive, *to press*, hence *to besiege*.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed *tenses* from each other; e. g. יָכַל, Kal Præf. *he is able*, וְיָכַל, Fut. Hoph. *he will be able*, used for Fut. Kal which is wanting; so הִסֵּף, *he has added*, borrows its Inf. and Fut. from Hiph. הִסֵּף, הִסֵּף.

Rem. 2. The early grammarians often speak of *mixed forms (formis mixtis)* in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside, (e. g. הִרְבֵּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. הִרְבֵּה (§ 88, Rem. 2), or in the inaccuracy of colloquial usage; others again are merely false readings. The assertion is incorrect that in Arabic also such mixed forms are to be found. (Lehrgeb. § 114.)

CHAP. III. — THE NOUN.

§ 78.

GENERAL VIEW.

(Lehrgeb. § 115.)

1. In treating of the formation of the noun, it is necessary to keep in view its relation to the verb, since most nouns are derived from verbs, and even those which are not, whether primitives or derived from other nouns, follow the analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished, (§ 79.)

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives, (§ 82, Rem. 1.)

2. The further inflexion of the noun is not at all affected by *cases*, the consideration of which, as they are merely indicated by prepositions without any change in the *form* of the noun, belongs not to this division of grammar, but to Syntax, (§ 115.) On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, and thus gives rise to another species of declension, which is one of the most important parts of the system of forms and inflexions. Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax, (§ 117.)

The term *declension (κλίσις)* properly denotes the variation of the ground-form by cases (*casus, πτώσις*), as in Greek and Latin: I may be permitted to retain it, however, though it does not properly express the mode of inflexion in Hebrew nouns, just as in the verb the term *conjugation* is employed, though not in its ordinary sense.

§ 79.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects, properly of the

neuter gender, and abstract ideas, for which other languages have a neuter *form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter, (Syntax, § 105, 2—4.)

The masculine, as being the most common and important form of the noun, has no peculiar mark of distinction, the ground-form of every noun (with the exceptions given in no. 2) being, as such, regarded as masculine. The feminine is distinguished by the two following characteristic terminations appended to the masculine, viz.—

a) An accented הַ־.

b) An unaccented הַ־, after a guttural הַ־; e. g. גִּרְוֹהַ, גִּרְוֹהָ; קִשְׁלָהּ, קִשְׁלָהּ; מִדְּרִיבָהּ, מִדְּרִיבָהּ. When the masculine ends with a vowel, it forms its feminine by the addition of הַ alone, as גִּבְרִי, a *Hebrew*, גִּבְרִיָּה, a *Hebrewess*; אִשָּׁר, a *sinner*, אִשָּׁרָה, *sinfulness*, *sin*. For the vowel-changes occasioned by the addition of these terminations, see § 91.

Rem. 1. The feminine ending *â* (הַ־), which is found not only in the other Semitic dialects, but in the Greek, as well as the Latin and several languages derived from it, is also (§ 44, 1) employed as such in the verb, (הִתְרַחֵם). From this probably proceeded the second, the unaccented הַ־; so also in Arabic

the unaccented termination *ah* \ddot{a} — is pronounced exactly like an obtuse *â*, *êh*, (compare the transition from the clear *u* of the Latin and Gothic terminations to the obtuse *e* in German and French.) This change of final הַ to הַ occurs often, (see § 19, 1.) The feminine form in הַ־ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives that it is מְרַחֵם more frequently than the other, (e. g. מְרַחֵם oftener than מְרַחֵם , מְרַחֵם than מְרַחֵם); it is moreover a favourite form for the *construct state*, because the הַ facilitates the transition to the following word. § 92, Parad. B.

For some variations of the termination הַ־ see § 91, Rem. 1.

2. Unusual feminine terminations:—

a) אַ־, Aramæan orthography for הַ־, found chiefly in the later writers; e. g. אִשָּׁא, Ps. 127: 2, אִשָּׁא, Ezek. 27: 31.

b) הַ־, without the accent, as אִשָּׁה, Deut. 14: 17, אִשָּׁה, Hos. 7: 4. compare Ez.

40: 19. 2 Kgs. 16: 18. In all these examples there should be the usual accented הַ־, but the Punctators, not suspecting the feminine here, marked the הַ (by depriving it of the tone) as paragogic, which is entirely out of place.

c) הַ־, almost exclusively poetical; e. g. אִשָּׁה, Ex. 15: 2, אִשָּׁה, Ps. 60: 13; but in prose also is found אִשָּׁה, Gen. 19: 34. Ex. 9: 6. Jon. 4: 7.

d) הַ־ (accented) very rare; אִשָּׁה, Ezek. 28: 13, אִשָּׁה (*a grove*) proper name of a town on the Arabian Gulf.

2. Besides those feminines which are distinguished by an appropriate termination in the singular, there are (a) a number of others which receive it only in the plural, as אִמֹּת, *mother*, plur. אִמֹּתַי; (b) others which fluctuate between the *mas.* and *fem.* genders; (c) those which are properly *common*. See Syntax, § 105.

§ 80.

DERIVATION OF NOUNS.

(Lebrgeb. § 117.)

Nouns are either *primitive* or *derivative*. The latter are derived either from the verb (*Verbals*), or from another noun, (*Denominatives*.) The Verbals are far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *Stem-words*, classed *all* nouns among the verbals, and divided them into *Formæ nuda*, i. e., such as have only the *three* (or *two*) Stem-letters, and *Formæ aucta*, such as have received formative letters or syllables at the beginning or end. These formative letters are—

ו, י, ה, נ, מ, א, ה, (הַאֲמִינִי)*

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small; e. g. מְרִיבָהּ, properly *worthlessness*, *baseness*; אֲרִיאֵל, *lion of God*. As proper names they occur very frequently; e. g. אֲבִי אֱלֹהִים, *man of God*, אֱלֹהֵינוּ, *whom God raises up*, אֲבִי אֱלֹהֵינוּ, *strength of Jehovah*, אֲבִי אֱלֹהֵינוּ, *father of the king*. Sometimes contraction also takes place, by which stem-letters are cast away, and quineliterals are formed. See § 30, 3.

* From this *vox memorialis* (§ 5, note) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

§ 81.

PRIMITIVE NOUNS.

(Lehrgeb. § 118.)

1. It is often difficult, and sometimes impossible, to determine whether a noun is primitive, or is derived from a stem-verb; since even those nouns which are most clearly primitive (e. g. צֶמֶר, צֶמֶר) have the form of simple verbals, following the same analogy, and the language may once have had the verbal-stem, though it is no longer found. But it may be assumed in general that the number of Primitives is very small, most of the names even of natural objects being derived from stem-verbs; e. g. שֶׁפֶרַד, *he-goat*, (prop. *shaggy*, from שָׁפַד); שְׂטוּרָה, *stork*, (prop. *pia*, sc. *avis*); שְׂבִיבָה, *barley*, (prop. *bearded*, also from שָׁפַד); זָהָב, *gold*, (from זָהַב = יָהַב, *to be yellow*.) Decidedly primitive are the cardinal numbers, and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as רִשָׁא, *head*, קַרְנָה, *horn*, שֶׁדַּי, *(dual שְׂדָיִם, τίθη, female breast*, [see *Lex. Man. s. v.*], שֵׁן, *tooth*, &c.

2. In the grammatical treatment of nouns, it makes no difference whether they are Primitives or Verbals, since both classes perfectly agree in form. Some follow the analogy of the regular, others that of the irregular verb; e. g. אָדָם, *man* (as if from אָדַם), עֵרָב, *raven*, (as if from אָרַב); on the contrary, הָר, *mountain*, אָב, *father*, אִמָּה, *mother*, as if from, הָרַר, הָרָה, אָבָה, אָמָה.

§ 82.

VERBAL NOUNS IN GENERAL.

(Lehrgeb. § 119.)

1. In Hebrew, as in Greek and Latin, the Verbal Nouns are connected immediately with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as Nouns, e. g. יָדַעַת (to know), *knowledge*, אָבַדַת (hating) *envy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the Verbal Noun; e. g. the Participles אָבַדַת, אָבַדַת, the Infinitives אָבַדַת, אָבַדַת (§ 45, 2), &c. Some, as the Arabic shews, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that Nouns, which were originally Infinitives regularly denote the *action*, *property*, &c. expressed by the verb (with other nearly related ideas, such as *the place* of the action), and are, therefore, mostly *abstract*; that participial Nouns, on the contrary, denote, for the most part, the *subject* of the action, or that to which the property belongs, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. It need not appear strange, moreover, (and indeed all languages exhibit it,) that a noun which in form and by usage is properly abstract should be employed metaphorically as a concrete, and *vice versó*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. בִּיטוּחַ, *acquaintance* and an *acquaintance*; פְּתִיחַ, *simplicity*, for a *simple one*; on the contrary, אֲשֶׁר, *that which sinneth*, for *sin*, which is a frequent use of the *fem. concrete*. § 83, 5, 6, 11.

§ 83.

NOUNS DERIVED FROM THE REGULAR VERB.

(Lehrgeb. § 120.)

We distinguish here—

I. Forms originally Participles, and participial Nouns, from Kal.

1. אָבַדַת, *fem. אָבַדַת*, the most simple participial form of Verbs *middle A* (§ 49, 2), in use as a participle only in verbs אָבַדַת (§ 71, 4.) It is most frequently employed as an adjective expressing *quality*, as אָבַדַת, *wise*, אָבַדַת, *new*. It also occurs, however, as an Infinitive-form. (No. 12.)

2. אָבַדַת, *fem. אָבַדַת*, Part. of verbs *middle E* is likewise the form of adjectives of quality; e. g. אָבַדַת, *old*, אָבַדַת, *old man*, אָבַדַת, *dry*. Sometimes, though seldom, the Tseri is impure, and this form is then related to no. 5; e. g. אָבַדַת, *mourning* (in other dialects אָבַדַת, *fem. אָבַדַת*, *that which is plundered*.)

3. אָבַדַת and אָבַדַת (with Hholem impure), *fem. אָבַדַת*, Part. of verbs *middle O*; e. g. אָבַדַת, *fearing*, אָבַדַת, *fowler*; then frequently as an adjective, even when no Præt. with Hholem is found, as אָבַדַת, *great*, אָבַדַת, *distant*, אָבַדַת = אָבַדַת, *oppressor*, (comp. no. 21.)

4. קָטַל, קָטְלָה, *fem.* קָטְלָה, the usual participial form of transitive verbs; e. g. אֶיב, *enemy*, יוֹנֵן, *suckling*; hence of the instrument by which the action is performed, as חֲרָץ, *a cutting instrument, a tool*. A feminine with a collective signification is found in אֲרֻדָּה, *caravan*.

5. קָטַל and קָטְלָה, passive Participles of Kal, the latter (*Choldaizing*) form employed rather as a substantive, like the Greek verbals in *τός*; e. g. אֲסוּר, *imprisoned*, מְטוּחַ, *anointed*, אֲסוּר, *prisoner*, מְטוּחַ, *anointed one*. With an active signification also, in intransitive verbs, as נָצַר, *small*, נָצַר, *strong*. Some words of this form express the *time* of the action, as קָצַר, *time of harvest*, חָרַשׁ, *time of ploughing*, like the Greek Verbals in *τός*, e. g. ἀμνητός, ἀποτός, properly *the being harvested, or ploughed*. The Feminines and Plurals are prone to take the abstract signification, (Synt. § 105, 2;) e. g. שִׁמְרָה, *deliverance (the being delivered)*, הִמְרָה, *the act of embalming*.

6. קָטַל (for קָטְלָה), with Qamets impure. In *Arab.* it is the usual intensive form of the Participle, and hence in *Heb.* expresses what is *habitual*; e. g. בָּנָה, *apt to butt*, חַסֵּר, *sinner*, (prob. from חָסַר, *sinning*), גָּנַב, *thief*; so of occupations, trades; e. g. מְבַח, *cook*, חָרַשׁ (for חָרַשׁ), *faber*. Here again the feminine often takes the abstract signification, as חַטְיָה (for חַטְיָה), *sinfulness, sin*. Such intensive forms are also the three following.

7. קָטַל and קָטְלָה, of which forms are most adjectives in the *Chaldee*. צַדִּיק, *righteous*, רַחֵם, *strong*, חַנּוּן, *compassionate*. In *Heb.* from intrans. verbs alone.

8. קָטַל, as יָסוּר, *cenсор*, שָׂכוּר, *one that is drunken*, גִּבּוּר, *strong one, hero*; seldom in a passive sense, as יָלִיד, *born*, אֵיוֹב, *proper name, (persecuted)*.

9. קָטַל indicates very great intensity, often excessive, so as to become a fault or a defect; e. g. מְחַח, *bald-headed*, אֵילִם, *dumb*, עִוֵּר, *blind*, סָפֵסָה, *lame*, חֵרֵשׁ, *deaf*. The *abstr. sig.* is found in the *fem.*, as מְחַחָה, *blindness*.

II. Forms which were originally Infinitives of Kal.*

10. קָטַל, קָטְלָה, קָטְלָה (with pure vowels) the simplest form of the Infinitive, of which the

first and last are employed in the verb, (§ 45, 2.) As Nominal forms they are all unrequent, e. g. נָבַר, *man*, אֲזָר, *ornament*, צִחָה, *laughter*. Instead of these, the three Segholate forms—

11. קָטַל, קָטְלָה, קָטְלָה, are far more frequent; e. g. מֶלֶךְ, *king*, (for מֶלֶךְ, מֶלֶךְ, § 28, 4, and 27, Rem. 2, c;) סֵפֶר (for סֵפֶר), *book*; קֹדֶשׁ (for קֹדֶשׁ), *holiness*; these have the characteristic vowel in the first syllable, and the helping-vowel Seghol in the second. Instead of the Seghol, a Pattahh is used with gutturals, (§ 28, 4,) as זֶרַע, *seed*, עֶלְמָה, *eternity*, עֹמֶל, *work*. Examples of feminines: מַלְכָּה, *queen*, יִרְאָה, *fear*, עֲזָרָה, *help*, חֲכָמָה, *wisdom*.

In masculines as well as feminines, the *abstract* is the prevailing signification, and is the original one even in cases where the *concrete* occurs; e. g. מֶלֶךְ and מַלְכָּה, (on the tendency to employ abstract terms as names of office see § 105, 2, b;) יָעַר, *a youth*, (prop. *the season of youth*, comp. in *Eng.* *youth* and *a youth*;) בְּרִישׁ, *brutish*, (prop. *brutishness*.) For the *abstract*, in such cases, another form is employed, as מַלְכוּת, *royalty*, נְעוּר, *youth*.

12. קָטַל, like no. 1, and קָטְלָה, *fem.* קָטְלָה, often from verbs *middle E*, with the *abstr. sig.*; e. g. רָעַב, *hunger*, אָשָׁם, *guilt*, with *concretes* of the form no. 2, (רָעִיב, *hungry*, &c.;) very frequent in the *Fem.*, as צַדִּיקָה, *righteousness*.

13. קָטַל (for קָטְלָה), קָטַל (for קָטְלָה), קָטַל, with an impure vowel between the second and third radicals, and a Sheva under the first, as קָרַב (for קָרַב), *book*; קָרַב (for קָרַב), *pain*; מְבַל, *way*, חֲלֹם, *dream*, דְּבַל, *dwelling*; sometimes with *Aleph prosthetic*, as אֲמַנְב (prop. *deception*), *deceitful stream*, i. e. one which fails in summer; מְבַרְרָה, *brood*. The corresponding *Feminines* will suggest themselves; the forms קָטְלָה, קָטְלָה, coincide with those of feminines in no. 5.

14. קָטַל, the *Chaldee* form of the Infinitive; e. g. מִשְׁפָּט, *judgment*. *Notated* forms are, קָטְמוּר, *song*, מְבַדְרָה, *desire*, מְבַדְרָה, *booty*, מְבַדְרָה, *kingdom*, מְבַדְרָה, *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מְבַדְרָה, *altar*, מְבַדְרָה, (from מְבַדְרָה, *to drive*), *place of driving*, i. e. *to which cattle are driven*.

15. מְבַדְרָה, מְבַדְרָה, and other similar forms, with the terminations וֹן and וֹת, which are generally appended to the Segholates, as מְבַדְרָה, *reckoning* (from מְבַדְרָה), מְבַדְרָה, *offering*, (immediately from

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or the so called *Nomina actionis*; comp. Tychem's *Arab. Grammat.* S. 66. Rosenmüller's *Instit. Ling. Arab.* § 155.

קָרַב); but there are also forms like זָכְרוֹן, *remembrance*.

For ך there is a truncated form י, written also ה, which occurs especially in proper names, as מְנוּי and מְנוּיָהּ for מְנוּיָהּ (comp. Πάριος, *Plato*.) In *Patronymic* and *Gentile* nouns (§ 85, 6), the *Nun* is restored; e. g. שְׁלֵה from שְׁלֵה.

16. Segholate forms to which is appended the fem. ending הַ; e. g. רְפָאוֹת, *healing*. In the Syriac, this is the usual termination of the Infinitive. The ה is properly a sign of the Feminine, and the masculine form would be רְפָא (comp. עֲבָרָה, עֲבָרָה, § 79, 1.)

III. *Participles of the derived Conjugations.*

17. From *Niph.* נִשְׁתַּלֵּם, as נִשְׁתַּלְּמוֹת, *Plur. wonders*.

18, 19. From *Piël* and *Hiph.*; e. g. מְנוּסָה, *suffers*, מְנוּסָה, *pruning-knife*.

20. From *Poël*, as הוֹתֵם, *signet-ring, prop. that which seals*.

21. From *Pil.* קָטַל, *fem. קָטִילָה*, and 22. קָטַל, for the most part adjectives of colour, as אֶדָם, *fem. אֶדָמָה, red*, יָרֵחַ, *green*.

23. *Segholate* forms of Adjectives with a diminutive signification (§ 54, 3), as אֶדְמָתִים, *reddish*, יָרֵחָה, *yellowish*; hence in a contemptuous sense, like *miser, misellus*, Germ. *Gesinde, Gesindel*, [*man, minnikin*], as אֶדְמָתֵי רָבָע (with the passive form for אֶדְמָה), *collected rabble*, Numb. 11:4.

IV. *Infinitives of the derived Conjugations.*

24. From *Niph.* of the form מִתְחַלְּלִים, *struggles*.

25. From *Piël*, like נִפְצָה, *dispersion*, more frequently in the *fem.*, as בְּקָשָׁה, *request*, with Qamets impure.

26. קָטַל, and 27. תְּקַטֵּל, likewise Infinitives of *Piël*, the latter very common in Arabic; e. g. תְּקַבֵּל, *folding of the hands*; תְּבִיבָה, *benefit*; תְּכַרְךְ, *mantle*.

28. From *Hiph.* of the form מְנוּסָה, *remembrance-offering*, מְנוּסָה, *annunciation*, [Ez. 24:26, ut *audiant aures*, *Man. Lex.*] Aramaean Infinitives. The Qamets is impure.

29. From *Hithpa.* הִתְרַשֵּׁט, *register*.

30. From *Poël*, like הוֹלָה, *folly*, and 31. like קָבַח, *smoke*, the latter form common in Arabic.

32. From *Pil.* אָשָׂה, *a putting on*, and 33. אָשָׂה, *adultery*.

34. אָשָׂה, *opening*, Inf. of no. 23.

35. אָשָׂה, e. g. אָשָׂה, *flame*, (comp. § 54, 6.)

36. Quadrilaterals, like אָשָׂה, *locust*.

§ 84.

NOUNS DERIVED FROM THE IRREGULAR VERB.

(Lehrgeb. § 121.)

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. *From Verbs* אָשָׂה.

Connected with the *Inf.* of *Kal*, 14. אָשָׂה, *gift*, אָשָׂה, *overthrow*; of *Hiph.* 28. אָשָׂה, *deliverance*. The noun אָשָׂה, *knowledge*, from אָשָׂה; see § 70.

II. *From Verbs* אָשָׂה.

From the *Part. Kal.* 1. אָשָׂה, *upright* (like אָשָׂה), commonly with *Pattahh* (to indicate the sharpening of the syllable), *ul, abject*, *רַב, much*, *Fem.* אָשָׂה; * 2. אָשָׂה, *fat*. From the *Inf.* 10, 11. אָשָׂה, *booty*, אָשָׂה, *favour*, אָשָׂה, *law*, *Fem.* אָשָׂה, *word*, אָשָׂה, *law*; 14. אָשָׂה, *fastness*, אָשָׂה, *that which surrounds anything*, *Fem.* אָשָׂה, *roll*. The form אָשָׂה sometimes, by retraction of the *toue*, becomes a *Segholate* form, as אָשָׂה, *bitterness*, אָשָׂה, *timidity*, (from אָשָׂה), 22. אָשָׂה, *contemned*, אָשָׂה, *naked*, (a collateral form of *Pilpel*). 27. אָשָׂה, *praise*, אָשָׂה, *prayer*, with the *Segholate* form also, as אָשָׂה, *a melting away* (from אָשָׂה), אָשָׂה, *mast*, (from אָשָׂה, *to make a shrill, tremulous sound*.) From the unfrequent *Conj. Pilpel* (§ 54, 4), אָשָׂה, *wheel*, from אָשָׂה, *to roll*.

III. *From Verbs* אָשָׂה and אָשָׂה.

The Participial forms are regular. Forms originally Infinitives are — 10. אָשָׂה, *Fem.* אָשָׂה, *knowledge*, אָשָׂה, *counsel*. 13. אָשָׂה for אָשָׂה, *divan*. 14. אָשָׂה, *fear*, אָשָׂה, *snare*, אָשָׂה, *birth*, אָשָׂה, *punishment*; from a verb prop. אָשָׂה, *the best*. 27. אָשָׂה, *inhabitant*, אָשָׂה, *generation*, אָשָׂה, *the south*.

IV. *From Verbs* אָשָׂה and אָשָׂה.

Participles: 1. אָשָׂה, *foreign*; 2. אָשָׂה, *stranger*, אָשָׂה, *a witness, testimony*; 3. אָשָׂה, *good*, אָשָׂה, *what*

* On the formation of Feminines without the Dagshesh, see § 91, Rem. 2.

is good. *Infinitives*: 11. the different Segholate forms, as *מָוֶת*, death, and *בַּיִת*, house; *קוֹל*, voice, *רוּחַ*, spirit; *Feminines*. *מִנְחָה*, *זְבִיחַ*; 14. *מְנוּחָה*, Fem. *מְנוּחָה*, rest, *מְקוֹם*, place, also *מִשְׁוֹשׁ*, oar, (from *שׁוֹשׁ*); 27. *תְּבוּנָה*, intelligence, *תְּשׁוּבָה*, testimony; 28. *הַנְּקָה*, rest.

Rem. A *Fav* or *Yodh* in one of these nouns does not enable us to decide with certainty whether it is derived from a verb *עָו* or *עָי*, since the derivatives of each of these classes sometimes borrow forms from the other, (comp. § 71, Rem. 8, and § 72, 2;) hence *כִּדּוֹן*, strife, from *דָּן*, *Niph.* *כִּדּוֹן*, to contend; *בַּיִת*, house, from *בָּוֶה*, to spend the night.

V. From *Icrbs* הָ.

Participles: 2. *פַּיִסָה*, fair, *קָשָׁה*, hard, Fem. *פַּיִסָה*. Some lose the *הָ*, as *סֵיף*, sign, for *הַסֵּף*. 4. *רָצָה*, seer, Fem. *עוֹלָה*, burnt-offering. 5. *מְכַסֵּי*, covering, *טָהוֹר*, pure, *פָּנִי*, poor. Originally Infinitives: 11. the Segholates in different forms; not often with the *ה* retained, as in *בִּכְהָ*, a weeping, *רֵעָה*, friend, *רְצוֹן*, vision, revelation, (Isa. 28 : 7, 15; see Commentär in loc.) commonly without it, as *רֵצָה* (for *רֵצוֹה*). Sometimes the original *ו* or *י* reappears. *י* then quiesces in *Ihireq* (comp. on *יָהִי*, § 74, Rem. 3), as in *פְּרִי*, fruit, *חֲלָה*, sickness. *ו* also quiesces, as in *בְּרוֹה*, waste, and in Masculines seldom remains moveable, as in *חֲנֵיף*, end, though in Feminines it is always so, as in *מְנֻחָה*, humility, *לְנוּחָה*, garland. 13. *חֲדָה*, winter, *שָׁהִי*, fem. *שָׁהִי*, a drinking; Fem. *מִקְפָּאָה* (for *מִקְפָּאָה*), part, *הַמִּדְּבָה*, the midst, *שְׁבוּחָה*, captivity. 14. *מִקְפָּאָה*, possessions, *מִקְפָּאָה*, appearance; Fem. *מִקְפָּאָה*, command. Apocoped form *כִּמְלִי*, height, for *מִקְפָּאָה*. 15. *חֲנֵיף*, wealth, *מְשָׁחָה*, destruction. 27. *חֲנֵיף*, structure, *חֲנֵיף*, brood, also *חֲנֵיף* (for *חֲנֵיף*), straw. 28. *חֲנֵיף*, testicle, for *חֲנֵיף*, from *חֲנֵיף*.

VI. From doubly Anomalous *Ycrbs*.

We present only some cases of especial difficulty:—

1. From a verb *סָן* and *סָה*, *סָה*, for *סָהָה*, from *נִשְׁאָה*, Job 41 : 16.
2. From a verb *סָי* and *סָה*, *סָהָה*, precept, law, *מִשְׁפָּחָה*, sign, prob. from *סָהָה*.
3. From a verb *סָה* and *סָה*, *סָהָה*, tumult, Numb. 24 : 17, from *סָהָה*, for *סָהָה*.
4. From a verb *סָה* and *סָה*, *סָהָה*, island, from *סָהָה*, to dwell, for *סָהָה*; *סָהָה*, sign, for *סָהָה* from

סָהָה; *סָהָה*, cord, from *סָהָה*; *סָהָה*, chamber, for *סָהָה*, from *סָהָה*, to dwell; *סָהָה*, people, from *סָהָה*, Arab. to flow together.

To the learner the stem is often obscured also by contraction, when it contains *Nun*, *Daleth*, or *He*; e. g. *סָהָה*, wine-press, for *סָהָה*, *סָהָה* (from *סָהָה*); *סָהָה*, anger, for *סָהָה*; *סָהָה*, coultter, for *סָהָה*; *סָהָה* for *סָהָה* (from *סָהָה*) brightness.

§ 85.

DENOMINATIVE NOUNS.

(Lehrgeb. § 122.)

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. *מִזְרָחִי*, eastern, immediately from *מִזְרָח*, the east, which is itself derived from the verb *מָרַח*.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of Nouns derived from the verb. The Verbal with *מ* prefixed, e. g., was employed to express the place of an action, (§ 83, no. 14;) accordingly this *מ* was prefixed to a noun in order to make it a designation of place, (see no. 3.) In Greek and German, also, the Verbals and Denominatives are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (no. 4 of the Verbals), *מִשְׁעָר*, porter, from *שָׁעַר*, gate; *מִבְּרֵי*, herdsman, from *בָּרַר*, cattle; *מִבְּרֵי*, vinedresser, from *בָּרַח*, vineyard.

2. Like Verbals of no. 6, *מִקְשָׁה*, archer, from *קָשָׁה*, bow; *מִיָּם*, seaman, from *יָם*, salt, sea. Both these forms (nos. 1, 2) indicate one's employment, trade, &c., like Greek nouns in *της*, *τεῦς*, e. g. *πολιτης*, *γραμματεῦς*.

3. Nouns with *מ* prefixed, expressing the place of a thing, (comp. no. 14 of the Verbals;) e. g. *מִקְוֵה*, place of fountains, from *קָוָה*, fountain; *מִקְוֵה*, place about the feet, — about the head, from *קָוָה*, *רֵאשׁ*, *מִקְוֵה*, field of cucumbers, from *קָוָה*, cucumber. Comp. *ἀμπελώρ*, from *ἄμπελος*.

4. Abstract nouns formed from concretes by the addition of *ה* and *ת* — (comp. the English terminations *dom*, *hood*, *ness*, &c.); e. g. *מְלִיכָה*, kingdom, immediately from *מָלַךְ*; *אַלְמָנָה*, widow-

hood, from רָאִישָׁה, אֶרְבֵּיבָה, אֶרְבֵּיבָה, *widower, widow*; רָאִישָׁה, *principium*, from רָאִישׁ = ראש, *princeps*. (See the Verbals, no. 16.)

5. Concretes formed by the addition of הַ, הַ, הַ; as אֶרְבֵּיבָה, *eastern*, from אֶרֶב; אֶרְבֵּיבָה, *hinder*, from אֶרֶב. *hinder part*; אֶרְבֵּיבָה, *wound*, hence *animal fletum, serpent*, from אֶרֶב, *a winding*.

הַ and הַ form also *diminutives*, like the Syriac הַ; as אֶרְבֵּיבָה, *little man in the eye, apple of the eye*, from אֶרֶב; אֶרְבֵּיבָה, term of endearment for אֶרֶב, probably from a contracted form of the colloquial language. To the Denominative belongs—

6. The termination הַ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentiles, and Patronyms*; e. g. אֶרְבֵּיבָה, *strange*, from אֶרֶב; אֶרְבֵּיבָה, *anything foreign*; אֶרְבֵּיבָה, *the sixth*, from אֶרֶב; אֶרְבֵּיבָה, *Moabite*, from אֶרֶב; אֶרְבֵּיבָה, *Israelite*. When the substantive is a compound, it is commonly resolved again into two words; e. g. אֶרְבֵּיבָה, *Benjaminite*: for the use of the article with such forms, see § 109, Rem.

§ 86.

THE DUAL AND PLURAL.

(Lehrgeb. §§ 124, 125.)

1. The *Plural* termination for the *masculine gender* is הַ, e. g. אֶרְבֵּיבָה; seldom written defectively (הַ), as in Gen. 1:21, אֶרְבֵּיבָה. Nouns ending in הַ or ו, however, take הַ only, as אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה, unless etymology requires the doubling of the *Yodh*, (see § 90, 8.) Nouns in הַ lose this termination when they take the plural ending; e. g. אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה (comp. § 74, Rem. 18.)

Unusual terminations of the *Plur. mas.* found almost exclusively in the poets and later writers:—

- a) הַ as in the Chaldee and Syriac; e. g. אֶרְבֵּיבָה, Prov. 31:3, אֶרְבֵּיבָה, Dan. 12:13, defectively written אֶרְבֵּיבָה, *islands*, Ezek. 26:18.
- b) הַ (not to be confounded with the suffix *my* of the same form, § 33, table); e. g. אֶרְבֵּיבָה for אֶרְבֵּיבָה, Jud. 5:15; אֶרְבֵּיבָה, *the Almighty*, (*Pluralis majestatis*, see § 106, 2, b.)
- c) הַ (הַ and הַ east off), the most unfrequent, and by some disputed; exs. אֶרְבֵּיבָה for אֶרְבֵּיבָה,

strings (of a musical instrument), Ps. 45:9. אֶרְבֵּיבָה, *warriors who fought from chariots*, 2 Sam. 23:8, for which, in 1 Chron. 11:11, the *Qeri* has אֶרְבֵּיבָה.

2. The *Plural* termination for the *Feminine gender* is הַ. This takes the place of the feminine termination הַ, or הַ, when the noun in the singular ends with one of these; otherwise it is merely appended to the form of the singular, (see § 79, 2, a;) exs. אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה; אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה; אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה. Feminines in הַ form their *Plural* in הַ, and those in הַ, in הַ; e. g. אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה; אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה. These plural terminations have, however, for their basis the feminine endings הַ and הַ in the singular.

It is only from a disregard of the origin of the terminations הַ and הַ that some words which end with them form their *Plural* by the addition of הַ; e. g. אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה; אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה; and many other instances. Strictly in the manner of the Syriac is the formation of the *Plural* אֶרְבֵּיבָה *sedh-roth*, with *Vav* moveable, from the singular אֶרְבֵּיבָה.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 90, 92.

3. Words which are of two genders (§§ 79, 2, b. 105, 4) have often, in the *Plural*, both the masculine and feminine terminations; e. g. אֶרְבֵּיבָה, *Plur.* אֶרְבֵּיבָה and אֶרְבֵּיבָה; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations; e. g. אֶרְבֵּיבָה, *masc.*, *Plur.* אֶרְבֵּיבָה and אֶרְבֵּיבָה; אֶרְבֵּיבָה, *fem.*, *Plur.* אֶרְבֵּיבָה, and אֶרְבֵּיבָה. The gender of the singular is here retained in both the plural forms; e. g. אֶרְבֵּיבָה, *masc.*, אֶרְבֵּיבָה, *masc.* Zeph. 3:3. אֶרְבֵּיבָה, *masc.* Job 42:16.

Sometimes usage makes a distinction between the two forms for the plural of the same word. Thus אֶרְבֵּיבָה, *days*, and אֶרְבֵּיבָה, *years*, are the usual, אֶרְבֵּיבָה, אֶרְבֵּיבָה the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The *Dual* of these words is employed as the name of the living members themselves,

while the Plural in הו (which is here regarded as neuter) represents something similar, but inanimate; e. g. כַּיָּמַי, *hands*, מַנְדְּלוֹת, *handles, manubria*; קַרְנֵי־שׁוֹר, *horns, cornua altaris*; צִיָּבִים, *cycs*, מַיְנוֹת, *fountains*.

4. A considerable number of Masculines form their Plural in הו, while many Feminines have a Plural in ים. In both cases, however, the gender of the Singular is retained in the Plural; e. g. אָב, *mas., Plur.* אָבוֹת; שֵׁם, *masc., Plur.* שְׁמוֹת; on the contrary, כַּפָּה, *fem., Plur.* כַּפָּיִם; מַלְאָכָה, *fem., Plur.* מַלְאָכִים, &c. This peculiarity seems to carry us back to a period of the language when the mode of distinguishing the two genders was not as definitely settled as in its present state.

Rem. 1. In some few words, to the plural form in הו is added the other termination of the Plural ים (before the Genitive י, comp. § 87, 2), or that of the Dual ים; e. g. בְּרֵאשִׁית, *Plur.* בְּרֵאוֹת, *construct state* בְּרֵאוֹתַי; מִן־רֵאשִׁית, *from the head of Saul*, 1 Sam. 26:12; שְׂפָתַי, *Plur.* הַמַּיְנוֹת (*mania*), הַמַּיְנוֹת, *double wall*. This double designation of the Plural appears also in the mode of connecting suffixes with the plural forms in הו (§ 88, 4.)

2. Some nouns are used only in the Plural; e. g. אֲנָשִׁים, *men*, (in the *Æthiopic, Sing.* אַת, *mas.;*) פָּנִים, *face*; comp. § 106, 2.

5. Besides the Plural the Hebrew has also a *Dual* number, which is confined, however, to the Substantive. The Dual termination for both genders is ים, before which the Feminine ending ה becomes ה; exs. from יוֹם, *יָמַי*, *two days*; from מַלְאָכָה, *מַלְאָכִים*, *two shoes*; from מֵאוֹת, *מֵאוֹתַי*, *two hundred*. The Dual is most frequently used of such objects as are by nature or art connected in pairs; e. g. יָדַי, *the hands*, מַלְאָכִים, *a pair of shoes*; and so of such objects when they number more than two, as שֵׁשׁ כְּנָפַיִם, *six wings*, Is. 6:2.

The words מַיְנוֹת, *water*, שָׁמַיִם, *heaven*, יְרוּשָׁלַיִם, *Jerusalem*, are Dual only in appearance. The first two are Plurals from מַי, *שָׁמַי*, which are lost; the third is a resolution (§ 24, 2, and 2, b) of the earlier form יְרוּשָׁלַיִם; comp. the old form שָׁלַם, Gen. 14:18. Ps. 76:3, and the Chaldee יְרוּשָׁלַיִם.

§ 87.

THE CONSTRUCT STATE.

(Lehrgeb. § 126.)

1. The Hebrew has no terminations for indicating the relations of *case*,* which it expresses solely by prepositions, (§ 115.) The only exception is the relation of the Genitive, which it indicates in a manner peculiar to the Semitic languages, viz. by a change in the form of the first of the two nouns which stand in this relation to each other. The second, which serves to limit the first, and which in Greek and Latin is placed after it in the Genitive (*verbum Dei*), remains unchanged, and is only uttered in more close connexion with the preceding *Nomen regens*. In consequence of this connexion the tone hastens on to the second of the two nouns,† and the first is therefore commonly shortened, by changes either in its consonants, or its vowels (when mutable), or in both; exs. דָּבָר, *word*, דָּבַר אֱלֹהִים, *word of God*, (word-God); יְדֵי ה', *hand of Jehovah*; דְּבַר הָעָם, *words of the people*. Thus in Hebrew, the noun which stands before a genitive suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maq-geph*, (§ 16, 1.) The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation.

2. The *vowel*-changes which many nouns exhibit in the construct state are taught in the paradigms, §§ 90, 92. This form of the Noun has, moreover, terminations better fitted than those of the absolute state for union with a following noun, thus—

- a) In place of the Plural and Dual terminations ים and ים, it has simply י (comp. Rem.); e. g. סוּסִים, *horses*, סוּסַי, *horses of —*; עֵינַיִם, *eyes*, עֵינַי, *eyes of —*.
- b) The Feminine ה becomes ה (§ 19, 1); as יְרֵאָה ה', *the fear of Jehovah*. When the

* For a partial development of an accusative form, see § 93, 1, Rem. 1.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words, (§ 29, 1.)

same word has also the termination הַ־, this form of it is adopted in the *const. st.* (§ 79, 1, Rem. 1.)

c) Nouns in הַ־ from verbs הִלֵּ (§ 84, V.) form their *const. st.* in הַ־;* but nouns in ו־ change this termination to ו־; exs. הַ־, *constr.* הַ־; הַ־, *constr.* הַ־.

For a poetical form of the *constr. st.* see § 93, 2.

Rem. 1. Probably the ו at the end of a word was pronounced obscurely, like the Latin *m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40.

Rem. 2. Instead of ו־ the Syriac has ו־, the original form, from which the other is obtained by contraction, (§§ 7, 1, and 24, 2, b;) the form *ay, ai*, may also be clearly traced in the Suffixes to the Plural Noun, (§ 35, 2.) Of this the Old Testament perhaps furnishes an example in the form וְהַ־, Is. 20:4.

§ 88.

THE NOUN WITH SUFFIXES.

(Lehrgeb. §§ 60, 61.)

For the forms of the Suffix Pronouns, as appended to nouns, see §§ 33, 35. They are connected with nouns according to the following rules:—

1. Those forms of nouns which end with a vowel take the suffixes which have no connective vowel; e.g. הַ־, *her father*; on the contrary, such as end with a consonant take suffixes with a connective vowel; e.g. הַ־, *her horse*.

2. The feminine ending הַ־ becomes הַ־ before the light suffixes, (§ 33, Rem. 12) and הַ־ before the grave suffixes הַ־, הַ־; e.g. הַ־, הַ־.

3. Nouns in הַ־ from verbs הִלֵּ drop their final syllable הַ־ before suffixes, as הַ־, *seer*, הַ־, *my seer*. (Comp. § 74, Remarks, 18.)

4. It has already been shewn (§ 35, 2) that the forms of suffixes for plural nouns arose from the amalgamation of the plural ending הַ־ (*constr. st.* ו־) with the suffix pronouns. In

* Compare § 74, 1, Remarks on Kal, 3.

the application of these forms, however, their origin at length came to be overlooked and the Yodh was regarded as *belonging to the suffix*; and hence the strange anomaly of *suffixes with Yodh appended to the plural ending הַ־*, e.g. הַ־, *thy maidens*, which thus exhibits a twofold designation of the Plural.

The vowel-changes which the noun itself undergoes are shewn in §§ 90, 92. In order to exhibit, in the most general manner, the mode of appending suffixes to nouns of both genders, two paradigms are here subjoined, which from the nature of the vowel admit no change, except in the final syllable of the Feminine form.

Masculine Noun.

Feminine Noun.

SINGULAR.

	סוס <i>a horse.</i>	הורח <i>a law.</i>
<i>Suff. sing. 1. c.</i>	סוסי <i>my horse.</i>	הורחי <i>my law.</i>
2.	{ <i>m.</i> סוסך <i>thy</i> —	הורחך <i>thy</i> —
	{ <i>f.</i> סוסך <i>thy</i> —	הורחך <i>thy</i> —
3.	{ <i>m.</i> סוסי <i>his</i> —	הורחי <i>his</i> —
	{ <i>f.</i> סוסה <i>her</i> —	הורחה <i>her</i> —
<i>plur. 1. c.</i>	סוסינו <i>our</i> —	הורחינו <i>our</i> —
2.	{ <i>m.</i> סוסכם <i>your</i> —	הורחכם <i>your</i> —
	{ <i>f.</i> סוסכן <i>your</i> —	הורחכן <i>your</i> —
3.	{ <i>m.</i> סוסם <i>their</i> —	הורחם <i>their</i> —
	{ <i>f.</i> סוסן <i>their</i> —	הורחן <i>their</i> —

PLURAL.

	סוסים <i>horses.</i>	הורח <i>laws.</i>
<i>Suff. sing. 1. c.</i>	סוסי <i>my horses.</i>	הורחי <i>my laws.</i>
2.	{ <i>m.</i> סוסך <i>thy</i> —	הורחך <i>thy</i> —
	{ <i>f.</i> סוסך <i>thy</i> —	הורחך <i>thy</i> —
3.	{ <i>m.</i> סוסי <i>his</i> —	הורחי <i>his</i> —
	{ <i>f.</i> סוסה <i>her</i> —	הורחה <i>her</i> —
<i>plur. 1. c.</i>	סוסינו <i>our</i> —	הורחינו <i>our</i> —
2.	{ <i>m.</i> סוסכם <i>your</i> —	הורחכם <i>your</i> —
	{ <i>f.</i> סוסכן <i>your</i> —	הורחכן <i>your</i> —
3.	{ <i>m.</i> סוסם <i>their</i> —	הורחם <i>their</i> —
	{ <i>f.</i> סוסן <i>their</i> —	הורחן <i>their</i> —

REMARKS.

1. It has been shewn (§ 86, 4, Rem. 1) that some other cases of the twofold designation of the Plural, analogous to the forms הורחי, &c.

are found in Hebrew. It must be remarked, however, that the *singular suffix* is found appended to the termination *ni*, as *יְצַוֵּנִי*, *my statutes*, Ps. 132:12; *בָּצְרוּךָ*, *thy strokes*, Deut. 28:59. When the 3 Pers. Plur. of the possessive pronoun is to be expressed, the form appropriated to nouns in the singular is the one most commonly employed in connexion with the plural ending *ni*; e.g. *אֲבוֹתָם*, *their fathers*, more frequently than *אֲבוֹתָהֶם*; and so, without exception, *שְׂמֹתָם*, *their names*, *דֹרֹתָם*, *their generations*.

2. On the contrary, we find in some few cases the suffix with Yodh appended to a singular noun; e.g. *בְּהִלְלוּהָ*, *thy praise*, Ps. 9:15; *בְּנִינְתָךְ* for *בְּנִינְתֶךָ*, *thy building*, Ezek. 16:31. comp. 6:8. In the two passages last quoted this was occasioned by a misapprehension which arose from the practice of appending the Plural suffixes to the termination *ni*.

§ 89.

DECLENSION OF NOUNS.

(Lehrgeb. § 128.)

1. The vowel-changes of nouns, to which we give the name *declension* (§ 78, 2), are caused—

- by a noun following in the genitive,
- by suffixes,
- by the Plural and Dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less, or even thrown upon the following word. We here distinguish three cases, viz.—

- When the tone is moved forward only one place. This effect is produced by the terminations for the Plural and Dual, and by most of the suffixes for singular nouns, (*־י*; *־יָ*, *־תֶּ*; *־יָ*, *־וָ*; *־יָ*, *־הָ*, *־הָ*; *־יָ*; *־יָ*, *־יָ*; *־יָ*, *־יָ*) exs. *בְּנִינְתָךְ*, *בְּנִינְתֶךָ*, plur. *בְּנִינְתֵיךָ*; *דִּבְרֵיךָ*, *dual* *דִּבְרֵיכֶם*; *אָבִי*, *אִמִּי*, *אָבִי*, *אִמִּי* (§ 27, 3, a, b.)

Such is also the effect of the *light suffixes* for plural nouns (§ 33, Rem. 11), viz. those which are either monosyllabic or have the tone on the penult, (*־יָ*; *־יָ*, *־יָ*; *־יָ*; *־יָ*, *־יָ*, *־יָ*; e.g. *בְּנִינְתֶיךָ*, *בְּנִינְתֵיךָ*, *בְּנִינְתֵיךָ*).

- When the tone is moved forward two places, as in the plural constr. st. and when the *grave suffixes* are appended to the Plural, (*־יָ*, *־יָ*; *־יָ*, *־יָ*). In this case both vowels, if mutable,

fall away; e.g. *דְּבָרֵי הָעָם*, *words of the people*; *דְּבָרֶיכֶם*, *your words*; *דְּבָרֵיהֶם*, *their words*. (§ 27, 3, c.)

- When the suffix begins with a consonant without a connective vowel, and forms a syllable by itself, as *־ךְ*; *־ם*; *־ן*; *־הֶם*; *־ן*, *־הֶן*, *־הֶן* (more commonly *־תֶּ*, *־ן*). Of these the first is a light suffix, and regularly affects the tone in just the same manner as *־יָ*, *וָ*; e.g. *בְּנִינְתָךְ*, *בְּנִינְתֶךָ*, *בְּנִינְתֵיךָ*. The others are grave suffixes, and have more effect in shortening the vowels (*־תֶּ*, *־ן* &c.) as is shewn in the paradigms. A similar effect is seen in the constr. st. of the singular number, as *דְּבָרֶיךָ* (*הַיָּצֵר הַזֶּה הָבִיאוּ*).

3. There is more simplicity in the declension of feminine nouns, the addition of the feminine ending having already occasioned a shortening of the vowels. (§ 91.)

Most of the vowel-changes, which form this *internal inflexion* of the Noun, are based on the principles laid down in §§ 24—29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 83, 84, 85. They are all confined to the last two syllables of the word, the third syllable from the end never having a mutable vowel.

Changes of consonants are very few, and occur only in Parad. IX.

§ 90.

DECLENSION OF MASCULINE NOUNS.

(Lehrgeb. §§ 129—137.)

Masculine Nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the following table. The necessary explanations are subjoined. We here only remark in general—

- That all Feminines without a distinctive termination (§ 79, 2) are declined like masculine nouns, except that in most cases (comp. § 86, 4) they take the Plural ending *ni*; e.g. *תְּלֵמִי*, *תְּלֵמֵי*, &c. *Plur. absol.* *תְּלֵמֵי*, *constr. st.* *תְּלֵמֵי*.
- That in the Plural, *light suffixes* are attached to the absolute, and *grave suffixes* to the construct state.

* § 27, 3, a, and 1, a.

DECLENSION OF MASCULINE NOUNS.

	I.	II.	III.	IV.	V.	VI.
<i>Sing. absol.</i>	סוס	סוּס	סוּס	סוּס	סוּס	סוּס
<i>— constr.</i>	סוּס	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>— light suff.</i>	סוּסִי	סוּסִי	סוּסִי	סוּסִי	סוּסִי	סוּסִי
<i>— grave suff.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>Plur. absol.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>— constr.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>— light suff.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>— grave suff.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>Dual absol.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים
<i>— constr.</i>	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים	סוּסִים

	VI.	VII.	VIII.	IX.
<i>Sing. absol.</i>	נֶזֶר	נֶזֶר	נֶזֶר	נֶזֶר
<i>— constr.</i>	נֶזֶר	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>— light suff.</i>	נֶזֶרִי	נֶזֶרִי	נֶזֶרִי	נֶזֶרִי
<i>— grave suff.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>Plur. absol.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>— constr.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>— light suff.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>— grave suff.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>Dual absol.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים
<i>— constr.</i>	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים	נֶזֶרִים

EXPLANATIONS.

1. To Parad. I. belong all nouns whose vowels are immutable. Of course there are no vowel-changes in this paradigm, and it is inserted only for comparison with the others.

Exs. *גֵּזֶר*, *קוֹל*, *לִבְיָשׁ*, *זְרוּחַ* (§ 25, 1); *הָם* for *הֵם*, *גֵּזֶר* for *גֵּזֶר* (§ 25, 2); *הַבֵּן*, *צִדִּיק*, *גִּבּוֹר* (§ 25, 3); *מִשְׁחָה* (§ 25, 4); *פָּרָאשׁ* for *פָּרָאשׁ* (§ 25, 4). Here belong the classes of *verbal nouns* given in § 83, nos. 6, 7, 8, 13, &c.

2. To Parad. II. belong nouns which have a pure Qamets in their final syllable, and are either monosyllabic or have the preceding vowels immutable; e.g. *טָשׁוּם*, *יִקְרָה*, *טוֹכֵב*, *דָּ*, (found only in the Plur.)

With the suffix *קָם*, *טָ* becomes *קָמָם* (for *קָמָם*), and *קָם* becomes *קָמָם*; see § 27, Rem. 2, 3.

There are some nouns which resemble in form the above examples, but which have an *impure* Qamets in their final syllable; e.g. forms like *קָמָל*, *קָמָל* (§ 83, nos. 6, 13), *קָם* as *Part.* of verbs *כָּוַן*, &c. Derivatives from verbs *לָא* also commonly retain their Qamets; e.g. *מִקְרָא*, plur. constr. *מִקְרָאִים*.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tseri in the penult; exs. *רָעוּל*, *זָרוּל*, *אָרוּן*, *צָמִים*, *אָמִן*, plur. *רָעוּלִים*, *זָרוּלִים*, *אָרוּנִים*. The last two take in the *constr. st.* the forms *רָעוּלִין* and *זָרוּלִין*, the first two syllables of *רָעוּלִין* being contracted into one.

Here also are to be distinguished nouns which resemble the above forms, but which have an *impure* Qamets; exs. *מִרְיָן* for *מִרְיָן*, *הַרְוִין* for *הַרְוִין*, (see *verbal nouns*, § 83, no. 7;) also *טָלִישׁ*, plur. *טָלִישִׁים*, Ex. 14:7.

4. Parad. IV. embraces nouns of two syllables with Qamets pure in both. For the changes in these vowels see § 89, 2, a, b, c. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr. st.* is seen in the second of the two examples given in the paradigm. Other examples are, *הָהָה*, *וּגָב*, *אֶשֶׁם*, *וּגָב*, *הָהָה*.

In like manner are declined nouns of the less frequent form *מָקָל*; e.g. *מָקָל*, with a guttural, *מָקָל*.

A few nouns, whose Tseri is impure, are excepted; e.g. *נִיבֵר*, *constr. st.* *נִיבֵרִים*. Qamets

is impure in both syllables of *זָרָעִים* for *זָרָעִים*, and *פָּרָשׁ* for *פָּרָשׁ*, § 83, no. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final Tseri is treated like final Qamets in Parad. IV., except that in the *constr. st.* *זָהָן* stands for *זָהָן* (compare the frequent use of Seghol for Pattahh, § 27, Rem. 2, a, b, c.) Some nouns, however, take the Segholate form (no. 6.) in the *constr. st.*; e.g. *מִתְחַהֵּם*, *constr. st.* *מִתְחַהֵּם* for *מִתְחַהֵּם*, *constr. st.* *מִתְחַהֵּם* for *מִתְחַהֵּם*.

The original form appears in *זָהָן*, Gen. 49:12. Examples of Pattahh in the *constr. st.*: *מִתְחַהֵּם*; of the Segholate form, *מִתְחַהֵּם*.

Some nouns of this form retain their Tseri unchanged; e.g. *מִשְׁחָה*, plur. constr. *מִשְׁחָהִים*; so also *מִשְׁחָה* (§ 83, no. 2.)

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms*, (§ 83, no. 11.) The chief peculiarity in their inflexion is, that before Suffixes and in the *constr. st.* of the Plural and Dual, they resume their original monosyllabic form. The *Plur. absol.* is derived not immediately from the form *מִתְחַהֵּם*, but from the kindred form (comp. § 83, nos. 10, 11, and below, nos. 4 and 6) *מִתְחַהֵּם*, plur. *מִתְחַהֵּם*; the Pattahh being changed to Qamets, because the syllable in which it stands becomes an open one, (§ 27, 2, a.) Compare *מִשְׁחָה*, *מִשְׁחָה*.

These forms may be arranged in three classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from verbs *עָ* and *עִ*; and under *i* a derivative from a verb *לָא*. Compare § 84, IV. 11, V. 11.

REMARKS.

1. The form *מִתְחַהֵּם* (for *מִתְחַהֵּם*, § 27, Rem. 2, c) exhibits the original *A* not only before suffixes, as in *מִתְחַהֵּם*, but also in Pause (§ 29, 4), e.g. *מִתְחַהֵּם*, *מִתְחַהֵּם*, and before *He paragogic* (§ 93, 1), as *מִתְחַהֵּם*. In the Septuagint, however, the proper names *זָהָן*, *זָהָן*, for example, are uniformly written *Ἰαφίθ*. The word *מִתְחַהֵּם*, with the article, is constantly written *הַמִּתְחַהֵּם*; derivatives from verbs *עָ* also take Qamets for their first vowel, as *מִתְחַהֵּם*. The Arabian, on the contrary, writes *مِثْه*, but pronounces *mēlkh* (*mālkh*) and even *mēl'kh*.

The Hebrew language exhibits this original form in the word נַיִם, *a valley*. Examples of nouns with *A* in the first syllable are, קֶרֶן, בֶּרֶךְ, בְּרִיחַ.

There are, however, nouns of this form, which are inflected like בְּרִיחַ; e.g. בְּרִיחַ (for בְּרִיחַ), בְּרִיחַ.

Nouns of the form בְּרִיחַ, when their third stem-letter is a guttural, are pointed like בְּרִיחַ; when the second stem-letter is a guttural, like בְּרִיחַ (see Parad. *d*), seldom like בְּרִיחַ. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sheva*, and when the third radical in בְּרִיחַ would take *Daghesh lene*, as in בְּרִיחַ) *simple Sheva* may be retained here also, as in verbs *Pe guttural*, (§ 57, 2;) on the contrary, the forms corresponding to בְּרִיחַ e.g. are always pointed as בְּרִיחַ.

2. The form בְּרִיחַ (b, e), when its first letter is a guttural, takes *Seghol* in the *plur. constr. st.* and before suffixes in the singular; e.g. בְּרִיחַ, בְּרִיחַ. The monosyllabic form appears in בְּרִיחַ. With *He paragogic Tseri* is retained, as בְּרִיחַ from בְּרִיחַ. Examples of this form are, בְּרִיחַ, בְּרִיחַ.

3. The form בְּרִיחַ (c) sometimes, though not often, takes *Qibbutz* in the cases mentioned in the preceding number; e.g. בְּרִיחַ, Ps. 150:2. Instead of בְּרִיחַ are sometimes found (even without the influence of a guttural) such forms as בְּרִיחַ (*hš-töbh-khšm*). Hos. 13:14. In the *Plural absolute* most nouns of this form (even when they have not a guttural) take *Hhateph-Qamets* under their first radical, as in the paradigm; e.g. בְּרִיחַ, אֲרִיחַ; others take *simple Sheva*, as בְּרִיחַ from בְּרִיחַ; two have *Qamets-Hhathuph*, as בְּרִיחַ (*hš-dhā-shim*), בְּרִיחַ (*shš-rā-shim*), from בְּרִיחַ (see § 9, 2, c.) The word בְּרִיחַ has, by a *Syriasm*, אֲרִיחַ for אֲרִיחַ (see § 23, Rem. 2); but with a *præfix* it is pointed as אֲרִיחַ. With *He parag.* the *Hholem* is retained, as אֲרִיחַ.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, no. 10), as בְּרִיחַ, with *suff.* בְּרִיחַ, בְּרִיחַ; Inf. בְּרִיחַ, בְּרִיחַ.

5. Only derivatives from verbs בְּרִיחַ and בְּרִיחַ

change their form (by the quiescence of *Vav* and *Yodh*) in the *constr. st.* Before *He parag.* this contraction does not take place; e.g. בְּרִיחַ. On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become moveable in the course of inflexion; e.g. בְּרִיחַ (for בְּרִיחַ), *plur.* בְּרִיחַ.

6. Of *Segholates* from verbs בְּרִיחַ there are also properly three classes, distinguished by the *A, E, and O* sounds, (§ 84, V. 11); e.g. בְּרִיחַ, בְּרִיחַ, בְּרִיחַ; *in pause*, בְּרִיחַ, בְּרִיחַ; *with suffixes*, בְּרִיחַ, בְּרִיחַ; *in the Plur. and Dual*, בְּרִיחַ, בְּרִיחַ. In the last case some nouns take *s* instead of *'* on account of the preceding *Qamets* (§ 24, 2, e), as בְּרִיחַ, *plur.* בְּרִיחַ.

7. To Parad. VII. belong nouns which have *Tseri* pure in their final syllable, and are either monosyllabic or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form בְּרִיחַ, not בְּרִיחַ), and those in *Piël* and *Hithpaël*, the form בְּרִיחַ (§ 83, no. 9), and several others, e.g. בְּרִיחַ, בְּרִיחַ, &c.

The following deviations from the paradigm are to be noted:—(a) Several nouns take *Pattahh* in the *constr. st.*, (as in Parad. V.); e.g. בְּרִיחַ, *constr. st.* בְּרִיחַ; especially with gutturals, as בְּרִיחַ, *constr. st.* בְּרִיחַ. (b) Before the suffixes which begin with a consonant occur such forms as בְּרִיחַ, and בְּרִיחַ. (c) In words of one syllable *Tseri* is retained in the *Plur. absol.*, as the paradigm shews; it is also retained in several words which are not monosyllabic, as בְּרִיחַ, בְּרִיחַ.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened, (§ 27, 1.) If the word is of more than one syllable, its penult vowel conforms to the principles which regulate the vowel-changes; e.g. בְּרִיחַ, *plur.* בְּרִיחַ; אֲרִיחַ, *plur.* אֲרִיחַ. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its *etymology* will generally decide.

Etymology refers to this paradigm the fol-

lowing classes of nouns; viz.—(1) All derivatives of verbs עָצַב (§ 84, II. comp. § 66, 3), as בָּל, הָל, חָל, וָל, &c., and Primitives which follow the same analogy, as אָב, דָּר, אָשׁ. (2) Contracted forms, like אָרָה (for אֲרָהָה, § 19, 2), בָּתָּה (for בְּתִיתָה, with suff. בְּתִי, § 19, 2), (for לְעִירָה). (3) Denominatives, especially *Patronymic* and *Gentile* forms in אֲבִי, as לְיוֹנִים, though the forms הַדְּרִים, הַדְּרָיִם are at least equally common. (4) Derivatives of the regular verb (§ 83) under the following forms:—10. וָפָן; 14. מִתְּכַד, מִתְּכַדָּה; 15. אֲרָהָה; 16. אֲרָהָה; 17. אֲרָהָה; 18. אֲרָהָה; 19. אֲרָהָה; 20. אֲרָהָה; 21. אֲרָהָה; 22. אֲרָהָה; 23. אֲרָהָה; 24. אֲרָהָה; 25. אֲרָהָה; 26. אֲרָהָה; 27. אֲרָהָה; 28. אֲרָהָה; 29. אֲרָהָה; 30. אֲרָהָה; 31. אֲרָהָה; 32. אֲרָהָה; 33. אֲרָהָה; 34. אֲרָהָה; 35. אֲרָהָה; 36. אֲרָהָה. But there are also words of all these five forms which do not take Dagshesh in the Plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes beginning with a consonant the Dagshesh may be omitted; the same vowel is generally retained, however, except that in words of the form הָקִי it is more commonly Qamets-Hhatuph.

Patahh before the Dagheshed letter is retained in some words, as רַב, plur. רַבִּים; in others it goes over into Hhired, as פֶּה, פִּי.

9. Parad. IX. embraces derivatives from verbs הָיָה (§ 84, V.) which terminate in הָיָה, as יָמָה, מִתְּחַלָּה, &c. Only the changes which affect the final syllable הָיָה (which is treated as in verbs הָיָה, § 87, 2, c, and 74, Rem. 18) are peculiar to this paradigm.

The original termination אֵי for which הָיָה is substituted (§ 24, 2, a, at the end, and 74, 1, Rem.) is often restored and affects the inflexion of the word. Thus with suff. כִּבְשֵׁיךָ (Sing., thy covering, which might also be expressed by מִכְשֵׁיךָ, Isa. 14: 11; מִכְשֵׁיךָ, Is. 30: 23; מִכְשֵׁיךָ, almost universally, though falsely, taken for the plural), Cant. 2: 14; מִכְשֵׁיךָ, Dan. 1: 15. Ezek. 1: 5. In the Plural מִכְשֵׁיךָ (from מִכְשֵׁיךָ for מִכְשֵׁיךָ Part. Pual), Is. 25: 6. See the Lexicon under the words מִכְשֵׁיךָ, מִכְשֵׁיךָ.

§ 91.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

(Lehrgeb. § 138.)

1. The termination הָיָה (§ 79, 1, a) appended to a masculine noun affects the tone of the word,

and consequently its vowels, in the same manner as the light suffixes beginning with a vowel; see § 89, 2, a, and § 27, 3. The following are examples of the formation of Feminines in the several paradigms:—

Parad. I. בָּרוּךְ, fem. בְּרוּכָה. II. מְרִיבָה, fem. מְרִיבָה. III. קְרוּל, fem. קְרוּלָה. IV. נִקְרָה, fem. נִקְרָה. V. נִקְרָה, fem. נִקְרָה. VI. מְרִיבָה, fem. מְרִיבָה (§ 90, Explan. 6); אֲמָרָה, fem. אֲמָרָה; עָדָן, fem. עָדָן (ibid. 6, 2); אֲמָל, fem. אֲמָלָה (ibid. 6, 3); לֵי, fem. לֵי (ibid. 6, 5); יָרִי, fem. יָרִי (ibid. 6, 5); לֵי (not in use), לֵי (comp. § 24, 1, b.) VII. קָרָה, fem. קָרָה. VIII. רַבָּה, fem. רַבָּה (§ 27, 1); פֶּד, fem. פֶּדָה (§ 27, 1, and Rem. 3.) IX. קָרָה, fem. קָרָה (comp. § 90, Explan. 9, § 74, Rem. 18.)

2. The penult vowel is affected in the same manner when the Feminine-ending הָיָה is employed; * e. g. הַבְּרִית, fem. הַבְּרִיתָה. The final vowel is also affected in several ways. viz. :—

- a) Qamets and Patahh are both changed to Seghol; e. g. הַדְּרָה, fem. הַדְּרָה (comp. הַדְּרָה for הַדְּרָה, see § 27, Rem. 2, c.)
- b) Tseri in some words is retained, in others is changed to Seghol; e. g. הַמְּשָׁה, fem. הַמְּשָׁה; נִרְיָה, fem. נִרְיָה.
- c) Vowels which are immutable (י, ו, א) are exchanged for the corresponding mutable vowels; e. g. בָּשָׂה, fem. בָּשָׂה; אֲמָסָה, fem. אֲמָסָה (and אֲמָסָה); אֲשָׁה, fem. אֲשָׁה.

Hence there are three Segholate-forms for Feminine nouns, הָיָה (for הָיָה or הָיָה), הָיָה, and הָיָה, corresponding exactly to the forms of Masculine nouns in Parad. VI. The same correspondence appears also in their inflexion. The termination, הָיָה† (employed when a word ends with a guttural, § 79, 1, b) always changes the preceding vowel to Patahh; e. g. מְרִיבָה, fem. מְרִיבָה; נִרְיָה, fem. נִרְיָה; נִרְיָה (not in use), נִרְיָה.

Rem. 1. A *Syraizing* form, הָיָה, for הָיָה has already been noticed, § 73, Rem. 3.

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as הָיָה is merely a secondary form (§ 79, 1, Rem.), derived from the original Feminine termination הָיָה, it is not strange that they should similarly affect the pointing of words to which they are appended.

† הָיָה instead of הָיָה on account of the guttural, which affects both the preceding and following vowel; see § 22, 2, a, and Rem. 1.—Tr.

Another form, after the manner of the Arabic, viz. יִלְרָה for יִלְרָה, occurs in Gen. 16:11. Judg. 13:5.

2. When Masculines of Parad. VIII. receive the termination הַ, they necessarily omit the doubling of their final stem-letter; hence הַמְשִׁיחַ and הַמְלִיץ; אֲרַמְּדִים, plur. אֲרַמְּדִים, fem. אֲרַמְּדִיָּה. So הַל and הַלָּה from הַל, רָצָה from רָצָה.

§ 92.

DECLENSION OF FEMININE NOUNS.

(Lehrgeb. §§ 139—142.)

The declension of these nouns is more simple than that of Masculines (§ 89, 3), the addition of the Feminine-ending having already occa-

sioned a shortening of the vowels; e. g. from Parad. III. מִלְכָּה; VII. מְלִיכָה; VIII. מְלִיכָה. All these Feminine forms belong to the single Parad. A. In the Plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the construct state. [For the *form* of the grave suffixes for Plur. Fem. nouns, compare § 88, 4, with § 86, Rem. 1, and § 35, 2.]

These nouns have only *three* modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations. [For principles of inflexion see § 89.]

DECLENSION OF FEMININE NOUNS.

	A.	B.			C.			D.	
		a.	b.	c.	a.	b.	c.	a.	b.
Sing. absol.	- סוּכָה	שֹׁכֶה	שֹׁכֵה	שֹׁכְהָה	כֹּלְכָה	דֹרְכָה	דֹרְכָה	יֹנְקָה	גִּלְגֻלְתָּה
— constr.	- סוּכַת	שֹׁכַת	שֹׁכֵת	שֹׁכְתָה	כֹּלְכַת	דֹרְכַת	דֹרְכַת	יֹנְקַת	גִּלְגֻלְתָּה
— light suff.	- סוּכְתִי	שֹׁכְתִי	שֹׁכְתִי	שֹׁכְתִי	כֹּלְכְתִי	דֹרְכְתִי	דֹרְכְתִי	יֹנְקְתִי	גִּלְגֻלְתִּי
— grave suff.	- סוּכְתָנִים	שֹׁכְתָנִים	שֹׁכְתָנִים	שֹׁכְתָנִים	כֹּלְכְתָנִים	דֹרְכְתָנִים	דֹרְכְתָנִים	יֹנְקְתָנִים	גִּלְגֻלְתָּנִים
Plur. absol.	- סוּכֹת	שֹׁכוֹת	שֹׁכוֹת	שֹׁכְרוֹת	כֹּלְכוֹת	דֹרְכוֹת	דֹרְכוֹת	יֹנְכוֹת	גִּלְגֻלוֹת
— constr.	- סוּכוֹת	שֹׁכוֹת	שֹׁכוֹת	שֹׁכְרוֹת	כֹּלְכוֹת	דֹרְכוֹת	דֹרְכוֹת	יֹנְכוֹת	גִּלְגֻלוֹת
— light suff.	- סוּכוֹתִי	שֹׁכוֹתִי	שֹׁכוֹתִי	שֹׁכְרוֹתִי	כֹּלְכוֹתִי	דֹרְכוֹתִי	דֹרְכוֹתִי	יֹנְכוֹתִי	גִּלְגֻלוֹתִי
— grave suff.	- סוּכוֹתַיִם	שֹׁכוֹתַיִם	שֹׁכוֹתַיִם	שֹׁכְרוֹתַיִם	כֹּלְכוֹתַיִם	דֹרְכוֹתַיִם	דֹרְכוֹתַיִם	יֹנְכוֹתַיִם	גִּלְגֻלוֹתַיִם
		(שֹׁכָה)	(שֹׁכָה)		(יֹרְכָה)	(דֹרְכָה)		(יֹנְקָה)	(גִּלְגֻלְתָּה)
Dual absol.	-	שֹׁכְתָיִם	שֹׁכְתָיִם		יֹנְכָתַיִם	יֹנְכָתַיִם		יֹנְכָתַיִם	גִּלְגֻלְתָּיִם
— constr.	-	שֹׁכְתֵי	שֹׁכְתֵי		יֹנְכֵי	יֹנְכֵי		יֹנְכֵי	גִּלְגֻלְתֵּי

EXPLANATIONS.

1. To Parad. B belong those Feminines which have a pure Qamets or Tseri before the Feminine-ending הַ; e. g. הַמְשִׁיחָה, הַמְלִיצָה, הַדְּרֹכָה, הַיֹּנְקָה, הַגִּלְגֻלְתָּה. It accordingly embraces the Feminine forms of nouns belonging to Parad. II., IV., V., and of several belonging to Parad. IX.

For the formation of a new syllable in words having Sheva before their mutable Qamets or Tseri (which falls away by inflexion as in the Parad. הַמְשִׁיחָה, see § 28, 1. Compare הַמְשִׁיחָה, הַמְלִיצָה, הַדְּרֹכָה, הַיֹּנְקָה, הַגִּלְגֻלְתָּה.

Many nouns of this form, however, take in the construct state and before suffixes the secondary form הַמְשִׁיחָה or הַמְלִיצָה (§ 91, 2); e. g. הַמְשִׁיחָה, constr. st. הַמְשִׁיחָה, with suff. הַמְשִׁיחָתִי. הַמְשִׁיחָתִי, constr. st. הַמְשִׁיחָתִי.

Qamets is *impure* in all nouns like הַמְשִׁיחָה, אֲרַמְּדִיָּה (§ 83, nos. 25, 28), constr. st. הַמְשִׁיחָתִי, אֲרַמְּדִיָּה. Tseri is also *impure* in most verbals of the form הַמְשִׁיחָה, הַמְלִיצָה (§ 83, nos. 13, 2); but in others it is mutable, as in הַמְשִׁיחָה (§ 83, 2.) The character of the vowel in each case is given in the Lexicon.

2. To Paradigm *C* belong Feminines derived from Segholate-forms of Parad. VI. The two paradigms are also analogous in their inflexion, the Plural absolute in both taking Qamets under the Perut consonant of the original form; e. g. קָנַתָּ, קָנַתִּים, קָנַתָּה, קָנַתְּהוּ, קָנַתְּהוּ, קָנַתְּהוּ.

Care must be taken not to confound with nouns of this class those Feminines of the same form which are not derived from Segholates, particularly the derivatives from verbs הָלַךְ of the form הִלְכָה, הִלְכָה, whose Masculine form is הִלְכָה, הִלְכָה. The vowel in the first syllable of these nouns is immutable.

3. To Paradigm *D* belong Segholate nouns formed by the addition of the Feminine-ending הַיִּתְּ (91, 2.) These correspond, in the inflexion of the Singular, to Masculine Segholates of Parad. VI. To the examples in the paradigm may be added, מִשְׁפָּחָה, מִשְׁפָּחָה, מִשְׁפָּחָה, מִשְׁפָּחָה.

Of the form הַיִּתְּ, which is not frequent in this class of nouns, אִשָּׁה, with suff. אִשָּׁה, is an example. The same inflexion, however, is exhibited by some nouns ending in הַיִּתְּ, viz. those in which this termination takes the place of הַיִּתְּ; e. g. לֵוִיָּהּ (for לֵוִיָּהּ), with suff. לֵוִיָּהּ; in like manner שְׂבָיָהּ (from the Masc. שָׁב). מִדְּבָרָה takes with suffixes the form מִדְּבָרָהּ.

Many nouns of this class borrow their Plural from the coexisting form in הַיִּתְּ, הַיִּתְּ (Paradigm *B*); as, מִדְּבָרָה, plur. מִדְּבָרָה; מִדְּבָרָה, plur. מִדְּבָרָה; מִדְּבָרָה, plur. מִדְּבָרָה.

§ 93.

PARAGOGIC LETTERS; HE, YODH, AND VAV.
(Lehrgeb. § 127.)

1. An unaccented הַיִּתְּ appended to a noun (*He paragogic*) signifies—

- a) Motion or direction towards the thing designated by the noun; * e. g. יָמָה, towards the sea, westward; שָׁמַיְמָה, towards heaven; אֲרָצָהּ, to the earth; שָׁנָהּ, from year to year.

* For the analogous use of it in connexion with the verb see § 48, 3, and § 126. In מִשְׁפָּחָהּ, Ps. 9:18, there is a two-fold expression of this idea; compare in German nach der Hölle zu, [and in old English "to us ward."] In the musical term מִדְּבָרָהּ, on which so much has been said, הַיִּתְּ probably expresses command; ad silentium! from מִדְּבָרָהּ, silentium.

b) More seldom it merely points out the relation of place where; e. g. מִדְּבָרָהּ, (there) in the house; Ps. 68:7, שָׁמָּה = שָׁמָּה, there. Hence it is—

c) Demonstrative, like the article, but only in the poets; exs. מִדְּבָרָהּ for מִדְּבָרָהּ, Ps. 124:4; מִדְּבָרָהּ for מִדְּבָרָהּ, Job 34:13. Is. 8:23. In this sense it is connected especially with Feminines in הַיִּתְּ; e. g. מִדְּבָרָהּ for מִדְּבָרָהּ, Ex. 15:16; מִדְּבָרָהּ for מִדְּבָרָהּ, Ps. 3:3.

Rem. 1. Related to this is the Accusative-ending אַתְּ (ān) in Arabic, which in Hebrew is employed, as is shewn under *a* and *b*, to express relations of place, (accusative local, see § 116, 1.) But in Aramæan usage this form is employed as in no. *c*, the termination אַתְּ having the effect of the article; e. g. מִדְּבָרָהּ, the king.

2. As this syllable does not take the tone, it makes no change in the vowels of the word to which it is appended. For the falling away of the helping-vowel in Segholate forms, see § 28, 4, and compare § 90, 6, Remarks. The Dual form, when it takes this termination, follows the same analogy as מִדְּבָרָהּ; e. g. מִדְּבָרָהּ, מִדְּבָרָהּ.

2. Forms produced by appending הַיִּתְּ or (the less frequent) יִּתְּ to the constr. st. are merely poetical, these paragogic endings having no apparent influence on the signification of the word; exs. שָׁכַן בְּהַרְבֵּי קָדֵשׁ, he that dwelt in the bush (habitor rubi), Dent. 33:16; קָדֵשׁ מִלְּאֵהי מִשְׁפָּט (for הַיִּתְּ—), full of justice, Is. 1:21; רִבְּהוּ רִבְּהוּ עַם, populous (frequens populo), Lam. 1:1;* אֲרָצוֹת אֲרָצוֹת, for אֲרָצוֹת אֲרָצוֹת, the beasts of the earth, Gen. 1:24; מַיִם מַיִם, a fountain of water, Ps. 114:8. The first of these forms occurs often in compounds, as גַּבְרִיאֵל, Gabriel, (for אֱלֹהֵי גַבְרִיאֵל, man of God.)

§ 94.

LIST OF IRREGULAR NOUNS.
(Lehrgeb. § 143.)

1. There are several anomalous forms of inflexion, chiefly occurring in single examples

* The Pattahh of the syllable הַיִּתְּ is sometimes dropped (§ 27, 3, *b*), and sometimes is lengthened to Qamets, (§ 27, 2, *a*.) See besides the examples in the text, Gen. 31:39, and Ps. 110:4.

only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the construct state, or of the Plural, not from the absolute state of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb, (§ 77.) Compare γυνη, γυναικός; ὕδωρ, ὕδατος.

אב (for אבא as if from אבא*), father; constr. st. אבִי, with suff. אֲבֹתָי, plur. אֲבוֹתָא (§ 86, 4.)

אח, brother, constr. אחִי, with suff. אחֵיךָ, plur. constr. אחֵיכֶם, אחֵיכֶם. All these forms follow the analogy of verbs לה, as if אח stood for אָחא from אָחא (comp. § 90, Parad. 9, and § 74, Rem. 18.) But the Plur. absol. is אָחִים with Dag. f. implicitum (§ 22, 1), as if from אחא; hence אחֵיךָ, אחֵיךָ, &c. For the form אחֵי (which is always used instead of אחֵי) see § 27, Rem. 2, b.

אחד, one (for אחד, with Dag. f. implicitum, see § 22, 1, and comp. § 27, Rem. 2, b), constr. st. אחֵד, fem. אחֵדא for אחֵדא, una (see § 19, 2), in pause אחֵדא. In one instance, Ez. 33: 30, it takes the form הו (by aphæresis, § 19, 3), as in Chaldee.

אחות, sister (contr. for אחות, § 24, c, from the Masc. אח = אחֵד), plur. אחֵיות, with suff. אחֵיותי (from a Sing. אחֵדא, fem. from אחֵדא), also אחֵיותי (as if from the Sing. אחֵדא).

איש, a man, a softened form of אִישׁ (§ 19, 2); in the Plur. it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֲנָשׂא), constr. אֲנָשִׁי. Comp. אֲנָשִׁי.

אמנה, maid servant, plur. (with ה inserted) אמנות, אמנות. Compare in Chaldee אֲבָתָא, fathers.

אמנה, woman (for אמנה, fem. from אִישׁ), constr. st. אמנת (fem. from אִישׁ, for אִישִׁתָּא); with suff. אמנותי, אמנותי, plur. אֲנָשִׁים, an abbreviated form from אֲנָשִׁים.

בית, house, (probably a softened form from

בֵּיתָא [§ 19, 2, Rem.], like בֵּיתָא, thorn, from בֵּיתָא, derivative of בֵּיתָא to build; compare δόμος from δέμω;) constr. st. בית, plur. בֵּיתִים, bêt-tim, for בֵּיתִים from another Sing. בֵּיתָא.

בן, son, (for בנה, from בנה), constr. st. בִּנְיָ, seldom בִּנְיָ, once בִּנְיָ, Gen. 49: 11. With suff. בִּנְיָ, plur. בְּנֵיךָ (as if from בִּנְיָ, for בְּנֵיךָ), constr. st. בְּנֵיךָ.

בת, daughter (for בת, fem. from בן, comp. § 19, 2), with suff. בתי (for בתי), plur. בָּתִּים (from the Sing. בת, comp. בָּתִּים, sons), constr. st. בָּתִּים.

בן, step-father, with suff. בְּנֵיךָ, and בְּנֵיךָ, step-mother, compare אח, brother, אחֵדא, sister.

יום, day, plur. יָמִים, יָמִי, (as if from יָמִי for יָמִי).

כֵּל, vessel, plur. כֵּלִים (as if from כֵּל, כֵּלָא).

מַיִם, plur. water (comp. § 86, 5, Rem.), constr. st. מַיִ, and also מַיִי, with suff. מַיִימִים. The last two are regular plural forms from מַיִ, regarded as a Singular, like מַיִ.

עִיר, city, plur. עָרִים, עָרֵי (from עָר, which is still found in proper names.)

פֶּה, mouth (for פֶּה, like פֶּה, sleep, for פֶּה), constr. st. פִּי (for פִּי), with suff. פִּיךָ.

ראש, head (for ראש, plur. ראשִׁים (for ראשִׁים, § 24, 1, b.)

§ 95.

NUMERALS. — I. CARDINAL NUMBERS.

(Lehrgeb. §§ 144, 145.)

1. The Cardinal numbers from 2 to 10 are primitive substantives,* though they are also used adverbially, (§ 118.) Only אחד, one (unus), fem. אחֵדא (una, see § 94), is construed as an adjective. Of the remaining numbers, each has an appropriate form for the Masculine and Feminine genders, as well as for the Absolute and Construct states.

* That they are stem-words of very high antiquity is attested by their coincidence in form with the corresponding numerals in other ancient languages, not of the same stock with the Hebrew; e. g. with שֵׁשׁ compare Sauser. schasch, זֵז, sex, Slav. schest; with שִׁבְעָא, Sauscr. sapta, Anc. Pers. hapta, Mod. Pers. heft, ἑπτα, septem, Germ. sieben, seven, (in all of which seba is the stem, the t not being an essential element.) In other numbers the resemblance is more distant but not less certain; e. g. in the number three, Anc. Pers. trescho, by transp. trescho; whence on the one side, Sauscr. tri, τρεῖς, tres, on the other the Semitic הֶלֶל (in which the l is a softened r), שְׁלֹשָׁה.

* As these nouns, though Primitives, follow the analogy of Verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which of the classes of irregular verbs they respectively conform.

Numerals from 2 to 10 :—

	<i>Masc. absol.</i>	<i>Constr.</i>	<i>Fem. absol.</i>	<i>Constr.</i>
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי* אִתּוֹ	שְׁנֵי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשָׁה	שְׁלֹשָׁה
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישָׁת	חֲמִישָׁה	חֲמִישָׁה
6	שֵׁשָׁה	שֵׁשָׁת	שֵׁשָׁה	שֵׁשָׁה
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעָה	שִׁבְעָה
8	שְׁמוֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תְּשׁוּעָה	תְּשׁוּעַת	תְּשׁוּעָה	תְּשׁוּעָה
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵה	עֶשְׂרֵה

In this table the forms of the numerals are arranged, in respect to their gender, as they actually occur in connexion with substantives. The student cannot fail to remark, however, that from 3 to 10 the numerals which by usage are *Masculine* have the *Feminine form*, and *vice versa*. The other Semitic languages exhibit the same peculiarity.

For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the *Masculine* and *Feminine* form. In order clearly to distinguish this their original character, the Semite, perhaps studiously, avoided using a numeral and its noun in the same gender; at the same time giving the preference to the *Feminine form*,† especially as the *Masculine gender* occurred most frequently in nouns. The usage thus originated became a settled law of language in the whole Semitic stock, even when the numeral was construed as an adverb. The exceptions are very rare; e. g. שְׁשָׁה, Gen. 7 : 13, (where the use of the *Feminine* termination is manifestly occasioned by the *Masculine form* of the word אֶשֶׁת).

* Instead of this, the form אֶשְׁתֵּי (with *Aleph prosthetic*, § 19, 4, as in Arabic) may have been employed, a trace of which remains in the *Daghesh lene* which is still written in the *Tav*.

† In the vulgar dialects of the Arabic and in the *Aethiopic*, the *Feminine form* is used almost exclusively. This form appears also even in the abstract use of the numerals, (Gen. 4 : 15.) It may be added that the *Feminine form* is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 2, c, and § 106, 1, b.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשְׂרֵה, *masc.*, עֶשְׂרֵת, *fem.*), written as separate words and without a conjunction, (*asyndeta*.) In such as are of the *Feminine gender* (*Masculine* in form), the units are in the *construct state*, which in this case indicates merely a close connexion, not the relation of the *Genitive*, (§ 114.) These numerals have no *construct state*, and are always construed *adverbially*.

In the first two of these numerals are some deviations from analogy; the third shews the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11	אָחַד עָשְׂרֵה	אֶחָת עֶשְׂרֵת
	עָשְׂרֵה עֲשָׂוִי	עֶשְׂרֵת עֲשָׂוִית
12	עָשְׂרֵה עָנָיִם	עֶשְׂרֵת עֲנָיִת
	עָשְׂרֵה עָנִי	עֶשְׂרֵת עֲנִית
13	עָשְׂרֵה עֶשְׂרֵת	עֶשְׂרֵת עֶשְׂרֵת

Unusual forms are עָשְׂרֵה חֲמִישָׁה, *fifteen*, *masc.* Judges 8 : 10, 2 Samuel 19 : 18 ; שְׁמֹנֶת עָשְׂרֵה, *eighteen*, *masc.*, Judg. 20 : 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, as שְׁלֹשִׁים, 30; אַרְבָּעִים, 40; חֲמִשִּׁים, 50; שִׁשִּׁים, 60; שִׁבְעִים, 70; שְׁמֹנִים, 80; תְּשׁוּעִים, 90. *Twenty* is expressed by עֶשְׂרִים, *Plur.* of עָשְׂרֵה, *ten*.* They are of *common gender*, and have no *construct state*.

The remaining numerals are as follows :—

100	מֵאוֹת <i>fem. constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>				
200	מֵאוֹתַיִם (Dual, for מֵאוֹתַיִם, § 24, 1, b.)				
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.				
1000	אַלְפָּה <i>constr.</i> אֶלְפָּה, <i>plur.</i> אֶלְפִים <i>thousands.</i>				
2000	אַלְפַיִם				
3000	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.				
10,000	<table border="0"> <tr> <td rowspan="2">רְבֹהוֹת</td> <td rowspan="2">} (prop. <i>multitude</i>) <i>plur.</i> } <i>ten thousands.</i></td> </tr> <tr> <td>רְבֹהוֹת</td> <td>רְבֹהוֹת</td> </tr> </table>	רְבֹהוֹת	} (prop. <i>multitude</i>) <i>plur.</i> } <i>ten thousands.</i>	רְבֹהוֹת	רְבֹהוֹת
רְבֹהוֹת	} (prop. <i>multitude</i>) <i>plur.</i> } <i>ten thousands.</i>				
		רְבֹהוֹת	רְבֹהוֹת		
20,000	רְבֹהוֹתַיִם				
30,000	שְׁלֹשׁ רְבֹהוֹת, 400,000 אַרְבַּע רְבֹהוֹת, &c.				

* The plural forms תְּשׁוּעִים, שִׁבְעִים, עֶשְׂרִים, from the *Segholates* עָשְׂרֵה, שִׁבְעָה, תְּשׁוּעָה, take in the *absolute state*, the *shortened form*, which, in other words of this class, appears first in the *construct state*. Analogy requires עֶשְׂרִים, &c.

Rem. 1. The Dual form occurs in some of the units, with the effect of the English *fold*, as ארבע־פְּתָיִם, *fourfold*, 2 Sam. 12:6; שֶׁבַע־פְּתָיִם, *sevenfold*, Gen. 4:15, 24. The Plural אֲרֻבַּיִם means *some, some few*, and also *the same*, (*iidem*;) עֲשָׂרֹת, *decades* (not *decem*), Ex. 18:21.

2. When units and tens are written together, the early writers commonly place the units first, (e. g. *two and twenty*, as in Arabic;) but in the later writers the order is almost invariably reversed, (*twenty and two*, as in Syriac;) exs. Numb. 3:39. 26:14. 1 Chr. 12:28. 18:5.

3. For the suffixes to numerals, see § 36, 1, Rem.

§ 96.

NUMERALS.—II. ORDINAL NUMBERS.

(Lehrgeb. § 146.)

The Ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ (§ 85, no. 6), which is also sometimes inserted in the final syllable. They are as follows: שְׁנַיִם, אֲשֵׁרִים, רִבְעִים, חֲמִישִׁים, שֵׁשִׁים, שִׁבְעִים, חֲמִישִׁים, אֲשֵׁרִים, תְּשֵׁעִים, עֲשָׂרִים. The ordinal *first* is expressed by ראשֹׁן (ראשֹׁנִים), from ראשׁ, *head, beginning*, with the termination ׀ (§ 85, no. 5.) The Feminine forms have the termination ׀ and are employed also for the expression of numerical parts, as חֲמִישִׁית, *5th part*.

For the manner of expressing other relations of time, for which the Hebrew has no appropriate forms, see Syntax, § 118.

CHAP. IV.—THE PARTICLES.

§ 97.

GENERAL VIEW.

(Lehrgeb. § 147.)

1. That the particles must have been of later origin than Nouns and Verbs is evident from the purposes for which they were introduced into language; viz. to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. Hence, it is in the particles that rude and uncultivated languages are most deficient.

2. For the same reason, there are, with few exceptions (§ 98, 1. § 103), no *primitive* particles. Their origin is threefold—(1) they are *borrowed* from other parts of speech;* i. e. certain forms of the Verb, Noun, or Pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain*; (2) they are derived from other parts of speech, sometimes by the *addition of formative syllables*, like *partim* from *pars* (§ 98, 3), but most commonly by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as *primitives*; e. g. כֵּן, *certainly, profecto, certe*, for כִּן.

Compare in German, *gen* from *gegen, seit* from *Seite*; in Eng. *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *à part, ab, a*; *è, ex, e*; *ad, Fr. à; versus, Fr. vers*; *trans, Ital. tra*.

In some instances the particle has been so much abbreviated that it has lost its character as an independent word, and has become amalgamated with the following one as its initial letter, (*præfixum*.) This is the case especially with the prepositions. In כִּן, *from the word*, for כִּן, the Nun is not wholly lost, being represented by the Dagghesh; but in the prefixes ך from כִּן, ך from כִּן, ך from כִּן, ך from כִּן, ך from כִּן, † the original word is as much abbreviated as are the personal pronouns employed in the formation of the Future of the Verb.

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Chaldee, and the Arabic, such abbreviations became more and more frequent. Thus for כִּן, so early as the period of the later Biblical

* In the Chinese, most of the particles are verbs or nouns; c. g. *ih, to give*, employed as a sign of the dative; *h, to make use of, hence for*; *nai, the interior, hence in*.
† See the sections on Adverbs, Prepositions, &c.

Hebrew, וְ and even וְ had come into use; the וְ of the Biblical Chaldee at a later period became וְ; and אֲ, *adeo, also*, in Arabic became a *prefix Pe*. This view derives confirmation from the analogy of the western languages.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by composition, as כְּדוּעַ, *wherefore?* for כְּדָה רִדְעַי, *what taught?* i. e. *qua ratione ductus?* comp. *τι παθών*, [see Butt. Gram. § 150;] כְּלַמֵּי, *besides*, from כָּל and לַמֵּי, *from above*, from כִּן, לְ, כְּמִינָה, לְ, כְּמִינָה.

More frequent is the combination of two or more words without contraction, as אֲחֵרֵי בָּן, בִּי עַל בָּן, אֵם, אֵם, אֵם.

§ 93.

ADVERBS.

(Lebrgeb. §§ 149—150.)

1. Primitive adverbs: such are the adverbs of negation, אֵם, *not* = *οὐ, οὐκ*, אֵם = *μή*, אֵם,* *there [is] not*, and some few others, as אֵם, *there*.

2. Examples of other parts of speech, which, without any change of form, are used adverbially, are—

a) Substantives with prepositions; e. g. בְּכֹחַ (with *might*), *very, greatly*; בְּנֶגֶד, *alone*, (*in separateness*), with suff. לְבַדִּי, *I alone*, (*prop. in my separateness*); בְּתוֹכָהּ, *within*; בְּאַחַד (as *one*), *together*.

b) Substantives in the accusative, (*the casus adverbialis* of the Semites, § 116;) comp. *τὴν ἀρχήν*. Exs. כְּחַד (night), *very, greatly*; אֵם (cessation), *no more*; הַיּוֹם (this day), *to-day*; יוֹם (union), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. כְּבִיב (circuit), *around*; others have wholly lost it, as אֵם (length), *long ago*; אֵם, *yesterday*.

c) Adjectives, especially in the feminine

* In many languages negation is expressed by *n*, with a vowel before or after it. See Lex. Man. art. אֵם.

(*neuter*), and in the construct state which is preferred as being the shortest form; exs. בָּ, *recte, ita* (*prop. rectum*), אֵם, *at first, formerly*, אֵם, *much, enough*, אֵם, *wonderfully* (*prop. mirabilibus, sc. modis*), אֵם, *the second time*, אֵם, *Judaice*, i. e. in the Jewish language.

d) Verbs in the Infinitive absolute, especially in Hiphil, which are also to be regarded as accusatives, (§ 128, 2;) e. g. עוֹד (*prop. repeating, iterando*), *more, yet*, אֵם, (*prop. multum faciendo*), *much*.

e) Pronouns, as אֵם (*prop. this [place] = at this place*), *here*.

3. A number of adverbs have been formed by the addition of the formative syllable אֵם (more seldom אֵם) to substantives; exs. אֵם and אֵם, *truly*, from אֵם, *truth*; אֵם (*gratiarum causa*), *gratis, in vain*; אֵם, *by day*, from אֵם; אֵם for אֵם, *in a twinkling*.

The termination אֵם, אֵם, occurs also in the formation of substantives like אֵם, אֵם (§ 83, no. 15); e. g. אֵם and אֵם, *ransom*, *λύτρον*, אֵם, *ladder*, (*from אֵם*). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or truncation of longer words: such, for example, as אֵם, *prop. an affirmative particle, certainly, haud dubie*, from אֵם, Chald. אֵם, אֵם, and especially the interrogative אֵם (e. g. אֵם, *nonne?*) which originated in the more full form אֵם; see Deut. 32: 6.

The demonstrative אֵם (from אֵם, § 32) and the interrogative אֵם are, in respect to their origin, the same; for a word whose original and proper use is affirmative may, with only a change of tone, be made to express inquiry, (see § 150, 1.) The Arabic has also for both, אֵם, אֵם, or merely אֵם. Hence they have several forms in common; thus He interrogative has—(1) Pattahh followed by Dagghesh forte, as אֵם, *would it be good?* Lev. 10: 19, especially before a letter with Sheva, אֵם, Gen. 17: 17. 18: 21. 37: 32. (2) Before gutturals, Pattahh with Dagghesh forte implicitum (§ 22, 1), as אֵם, *shall I go?* (3) Before a

guttural with Qamets, Seghol, as *נִמְנָם*, *num ego?* It is only in cases not mentioned here, that the interrogative and demonstrative He differ in form, which the liveliness of interrogation would naturally shorten.

On the connexion of suffixes with adverbs, see § 36, 2.

A collection of the most common adverbs, arranged according to their signification, is given in § 147.

§ 99.

PREPOSITIONS.

(Lehrg. §§ 151-154.)

Most of the words, which by usage were made to serve as prepositions, were originally—

a) Substantives in the accusative case and in the construct state; compare in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use; exs. *אַחֵר* (*hinder part**), *behind, after*; *בֵּין* (*intermediate space, midst**), *between*; *בֵּינָם*, *בֵּינֵךְ* (*interval of space, distantia*), *behind, about*; *זוֹלָה* (*remoteness, absence*), *besides*; *עַל* (*object*), *on account of*; *בְּפָנָיו*, *before, over against*; *בְּפָנָיו*, *from, out of*; *לְפָנָיו* (*that which is before*), *before, over against*; *עַד* (*progress, duration**), *during, until*; *עַל* (*upper part [space above]*), *upon, over*; *עִם* (*connexion, also* *לְעִמָּתוֹ*), *with*; *תַּחַת* (*under part* [space beneath]*), *under, in place of*.

b) Substantives in the construct state with prefixes, as *לְפָנָיו* (*in conspectu*), *before*, *לְפָנָיו*, *לְפָנָיו* (*in accordance with the mouth, i.e. the command**), *according to*, *בְּגִלְלוֹ* (*in the concernment*), *on account of*, *לְמַעַן* (*for the end or object*), *on account of*.

Substantives used adverbially very readily take, in this manner, the construction of prepositions; e.g. *בְּרָצוֹן*, *בְּרָצוֹן* (*in the want of*), *without*, *בְּרָצוֹן* (*in the continuing of*), *during*, *בְּרָצוֹן*, *בְּרָצוֹן* (*for the need, ad sufficientiam*), *for, according to*.

§ 100.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, *בֵּן* is frequently written as a prefix, yet

without wholly losing its Nun which is represented by a Daghesh forte in the following letter (as in *בְּנֵם*), or before gutturals by the usual substitutes, (as in *בְּחַיִּים*, *בְּחַיִּים*, see § 22, 1, and § 27, Rem. 2.) There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2, b) to a single prefix consonant; namely—

- בֵּן*, *in, at, on, to, with* (from *בְּנָה*),
- לְ*, *towards, to, in* (from *לָלָה*),
- כִּי*, *like, as, according to*, (from *כִּי*, *so*)*

The pointing of these prepositions is as follows:—(a) They have properly simple Sheva, but their pointing is subject to the principles laid down in § 28, 1, 2, e.g. *בְּנָה* for *בְּנָה* for *בְּנָה*. (b) Before the article they displace the *He* and take its pointing (§ 32, Rem. 2), as *בְּנָה* for *בְּנָה*. (c) When they stand next before the tone-syllable, they often take Qamets, as *בְּנָה*, but only at the end of the sentence, as may be seen in Deut. 17 : 8.

The word *בְּנָה* has not its own original vowels but those of *בְּנָה* (see the Lex. art. *בְּנָה*), and its prefixes are pointed accordingly; e.g. *בְּנָה*, *בְּנָה*, *בְּנָה*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of these truncated prepositions with the suffixes, especially with the shorter ones, by lengthening again the preposition. This is at

* Of the derivation of *לְ* from *לָלָה*, there is perhaps no doubt. That of *בֵּן* from *בְּנָה* is not less probable; compare *בְּנָה*, in Chald. *בְּנָה*, and thence *בְּנָה*, Heb. *בְּנָה*, and also the shortening of *בְּנָה* into *בֵּן* in many proper names, as *בְּנָה* for *בְּנָה* (*filii transfusionis*), see Man. Lex. art. *בְּנָה*, and comp. *Schol. ad Hariv. ed. de Saey*, p. 77, and *Tebri ad Ham. ed. Freytag*, p. 3. The derivation of *כִּי* may seem forced, but it has the clearest analogy in its favour. In Arabic and Syria proper names, *Beth* is most commonly shortened into *B*; e.g. *B'shommar* for *Bethshommar*, (see *Burckhardt's Reisen in Syrien*, 1. S. 491;) in the Talmudic, *בֵּי*, as the *constr. st.* of *בֵּי*, means *in the house*, and then simply *in*. Even the old Hebrew furnishes a clear trace of the same abbreviation in the word *בֵּית אַסְתָּרֶת*, Jos. 21 : 27, for *בֵּית אַסְתָּרֶת*, *house of Astarte*. See Man. Lex. and hebr. Hdwb. 4te Ausg. under *בֵּי*. Some have preferred to derive this preposition from *בֵּין*, *between*; but that such a transition has taken place in this word cannot be shewn, and, moreover, the signification is too dissimilar.

least perceptible in the forms אָ and אֵ from אָ and אֵ ; to אָ is appended the syllable אֵ , and אֵ is lengthened into אֵי (prop. *a parte*.)

(a) אֵ with suffixes:

Sing.	Plur.
1. אֵי , to me, mihi.	אֵינוּ , to us, nobis.
2. $\left. \begin{matrix} m. \text{אֵיךְ, אֵיךְ, in} \\ \text{pause אֵיךְ} \\ f. \text{אֵיךְ} \end{matrix} \right\}$ to thee.	$\left. \begin{matrix} \text{אֵיכֶם} \\ \text{אֵינֶם} \end{matrix} \right\}$ to you.
3. $\left. \begin{matrix} m. \text{אֵיוּ, to him.} \\ f. \text{אֵיהֶ, to her.} \end{matrix} \right\}$	$\left. \begin{matrix} \text{אֵיהֶם, poet. אֵיֶם,*} \\ \text{אֵיהֶן} \end{matrix} \right\}$ to them.

אֵ takes suffixes in the same manner, except that for the 3 pers. plur. אֵם is also employed, but not אֵיֶם .

(b) אֵי with suffixes:

Sing.	Plur.
1. אֵיִי , as I.	אֵיִינוּ , as we.
2. $\left. \begin{matrix} m. \text{אֵיִיךְ} \\ f. \text{אֵיִיךְ} \end{matrix} \right\}$ as thou.	$\left. \begin{matrix} \text{אֵיִכֶם, seldom} \\ \text{אֵיִנֶם} \end{matrix} \right\}$ as ye.
3. $\left. \begin{matrix} m. \text{אֵיִיוּ, as he.} \\ f. \text{אֵיִיהֶ, as she.} \end{matrix} \right\}$	$\left. \begin{matrix} \text{אֵיִיהֶם, as} \\ \text{אֵיִיהֶן} \end{matrix} \right\}$ they.

(c) אֵיךְ with suffixes:

Sing.	Plur.
1. $\left. \begin{matrix} m. \text{אֵיכִי, poet. אֵיכִי} \\ f. \text{אֵיכִי} \end{matrix} \right\}$ from me.	אֵיכֵינוּ , from us.
2. $\left. \begin{matrix} m. \text{אֵיכֶיךָ, in pau.} \\ f. \text{אֵיכֶיךָ} \end{matrix} \right\}$ from thee.	$\left. \begin{matrix} \text{אֵיכֶם} \\ \text{אֵינֶם} \end{matrix} \right\}$ from you.
3. $\left. \begin{matrix} m. \text{אֵיכֵיוּ, poet. אֵיכֵיוּ} \\ f. \text{אֵיכֵיהֶ, poet. אֵיכֵיהֶ} \end{matrix} \right\}$ from him.	$\left. \begin{matrix} \text{אֵיכֵיהֶם, poet. אֵיכֵיהֶם} \\ \text{אֵיכֵיהֶן} \end{matrix} \right\}$ from them.

* It has frequently been maintained that the form אֵיֶם stands also for the *sing.* אֵי , for which various explanations have been given. But it is so used only with reference to *collectives*; see Gen. 9:26 (in reference to Sem = the Semites), Ps. 23:8. 73:10 (in reference to the people), Is. 44:15 (in reference to אֵל, אֵל, אֵל , which the Seventy have rendered *θεοι*), 53:8, (in reference to the servant of God, used collectively for the servants of God, i. e. the pious Israelites.)

The same is true of אֵיִיכֶם for אֵיִיךְ ; see Job 20:23 (in reference to the ungodly man who in the whole representation, v. 5—20, is a collective,—nay it begins v. 5 with the plural אֵיִיכֶם), and 27:23, comp. at the beginning of the representation, v. 13, אֵיִיכֶם .

[It is proper to remark that the use of אֵיֶם for the *sing.* אֵי is maintained by Ewald Krit. Gram. d. Hebr. Sprache, S. 365, and in his later work, Gram. d. Hebr.

Rem. 1. The syllable אֵי in אֵיִיכֶם (in Arabic أَيُّكُم , *what*, prop. according to what I, for as I) is in poetry appended to the pure prefixes אֵי , אֵי , אֵי , even without suffixes, so that אֵיכֶם , אֵינֶם , אֵיֶם appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of אֵי it has adopted the shorter ones, resembling those of the Syriac.

2. The preposition אֵת , at (*apud*), with, (from אֵתָהּ) is distinguished from אֵתָהּ , the sign of the definite accusative (§ 115, 1), when they take suffixes, by the difference of pointing: the former has e. g. the forms אֵתִי , אֵתָהּ , &c.; the latter takes before most of the persons its original Hholem (§ 37, Rem. 3), as אֵתִי , *me*, אֵתְךָ , *thee*, אֵתָהּ , *him*, *her*, אֵתָנוּ , *us*, אֵתְכֶם , אֵתְכֶן , *you*, אֵתָם and אֵתָהֶן , *them*. אֵת , with, is incorrectly inflected as אֵתִי , *with*, only in the books of Kings, and in Jeremiah and Ezekiel.

3. The preposition עִם inserts Qamets before כֶּם and כֶּן , that the doubling of the *Mem* may not be lost to the ear, as עִמְכֶם , עִמְכֶן (comp. עִמְכֶם , § 66, 4.) In the first person, besides עִמִּי is found the longer form עִמְיָהּ (see above, under no. 2.)

§ 101.

PREPOSITIONS WITH THE PLURAL FORM.

Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen*, and the Eng. *besides*, (for the ground of this, see § 106, 2, a.) They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns, (§ 35, 2.) These are—

אֶחָר , more frequently אֶחָרָהּ (prop. *hinder part*, *hinder parts*), *behind*, with suff. always אֶחָרָהּ , אֶחָרְךָ , אֶחָרָהּ , &c.

אֶל־ , poet. also אֶלֵּי (*regions of* —, [*accus. loci*, § 116, 1, a, comp. Job 5:26], hence, in

Sprache, Aufg. 2te, § 421. See also Hengstenberg's "Christology of the Old Testament," a work more generally accessible to American students, vol. i. page 523, of Prof. Keith's translation.—Tr.]

the direction of —,) towards, to, with suff. always אֶלְיָ, אֶלָּי, אֶלֶיָּם.

בֵּין (interval of space), between, with suff. בֵּינִי, בֵּינָךְ, בֵּינֵנוּ, but also בֵּינֵיהֶם (from בֵּינָם, intervals.)

מִן, from, out of, seldom מִיָּן (plur. constr. st.), Is. 30 : 11.

עַד (progress, duration, from עָדָה), usque, unto, Plur. עָדָי (only poet.), with suff. עָדָי, עָדָיהֶם.

עַל, upon, over, constr. st. of עָלָי, that which is above (from עָלָה, to go up), Plur. עָלָי (only poet.), with suff. עָלָי, עָלָיהֶם, for which עָלֵיכוֹ is also used in poetry, (see the note on עָלָי, § 100.)

תַּחַת, under (prop. that which is beneath), with suff. תַּחַתִּי, תַּחַתְּךָ, but also in the singular תַּחַתִּי.

§ 102.

CONJUNCTIONS.

(Lehrg. §§ 155, 156.)

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.—

a) Pronouns, as אֲשֶׁר and כִּי, that, because, for, (both relatives, § 37, 2.)

b) Proper adverbs, as אֵל and לֹא (not), that not, אַח (num?) if, רַק, בִּלְבָד (only), but, yet. Also adverbs with propositions; e. g. בְּלֹאֵי (in the not yet), before that; or with a conjunction added, as אֲחַי, there is added that = much less or much more, nedum.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to shew the connexion between propositions; e. g. מֵעַן אֲשֶׁר, because (מֵעַן, on account of, prop. on this account, that), אַחֲרַי אֲשֶׁר, after that, כַּאֲשֶׁר, according as, כִּי עַד־כֵּן (to the end that), because. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר), because, עַל־כֵּן (for עַל־כֵּן אֲשֶׁר, on this account, that), because.

In like manner, all prepositions before the Infinitive are to be explained as conjunctions, (§ 130, 2.)

2. Even those words which are no longer in use, except as conjunctions, seem not to have

been originally such, but to be properly nouns, and they generally betray their affinity with verbal roots; exs. אָו (prop. desire, choice, from אָוָה, to desire, comp. Prov. 31 : 4), or, like vel, ve, kindred with velle; אָן (a burning away), that not; אִל (dependence, condition), if. Even the only præfix conjunction וְ, and, must perhaps acknowledge relationship with וָ, a binding or fastening, a nail.

On the punctuation of the conjunction וְ we remark—

a) Before words whose first consonant has simple Sheva, the Vav takes the vowel-sound ו (§ 7, 2), as אֵלַי וְ אֵלַי וְ אֵלַי וְ (see § 26, 1, Rem.) It is also sounded thus before its cognate letters, the labials ב, פ, מ; as אֵלַי וְ אֵלַי וְ אֵלַי וְ. Before י, however, the Vav is pointed as in וְיָי (for וְיָי, comp. § 28, 1, and § 24, 1, a); and before וְ and וְ, it is sometimes pointed as in the forms וְוָיָם, Jos. 8 : 4, and וְוָיָם, Ez. 37 : 5.

b) Before one of the composite Shevas, it takes the corresponding short vowel, (§ 28, 2.)

c) Immediately before the tone-syllable, it often takes Qamets, like וְ, וְ, וְ, and with the same limitation (§ 100, 1), especially when words are connected in pairs, as וְוָיָם, Gen. 1 : 2. comp. 8 : 22.

§ 103.

INTERJECTIONS.

1. Among the interjections are several which are primitive, being merely natural sounds expressed in writing; as אַח, אַחָה, ah! אוּ, אוּ, wo! הוּא, ho! eja!

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections; e. g. אִל, if; (ו) conj. if it were; (ב) interj. an expression of desire, if it were! = would it were.

Here belong: הִנֵּה or הִנֵּה, behold! (kindred with the Chald. demonstr. pron. הִנֵּה, plur. הִנֵּה; (prop. give, Imp. from הִנֵּה), for age, agile; הִנֵּה, (prop. go), the same; הִנֵּה, far be it! prop. ad profana! בִּי (for בִּי, entreaty), I beseech, hear me; נָא, now, I pray, (in Æthiop. an Imp. well now! come.)

PART III.—SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE;—OF THE ABSTRACT TO THE CONCRETE.

(Lehrgeb. §§ 163—165.)

In the Hebrew language there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made; e. g. *קְרָהּ קֶסֶף*, *vessels of silver = silver vessels*; *תֵּבַת עֲצִים*, *ark of wood = wooden ark*, like *des vases d'or*; in like manner *אֶתְנָת עוֹלָם*, *an eternal possession*, Gen. 17 : 8. This construction, having once become familiar, was retained even in cases where the language supplies an adjective; e. g. *בְּגָדֵי הַקֹּדֶשׁ*, *the holy garments*, Ex. 29 : 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as *בְּיָדֶיךָ בְּבִיבֵי הַבְּרָכָה*, *the choice of thy valleys*, i. e. *thy choicest (most beautiful) valleys*, Is. 22 : 7. comp. 17 : 4. 37 : 24. With the substantive *כֹּל*, *the whole, totality*, for *all*, this is the usual construction, (see § 109, 1, Rem.)

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Lev. 21 : 6, *וְהָיָה קֹדֶשׁ*, *they shall be holiness*; Ps. 35 : 6, *let their way be dark-*

* There are a few adjectives of this kind formed after the manner of passive participles, as *אֲרֵז*, *of cedar*, *נְחוֹשׁ*, *of brass*.

ness : 10 : 5. 88 : 19. More seldom the substantive takes a preposition, as in Ps. 29 : 4, the voice of Jehovah is *בְּכֹחַ*, *with power*, for *powerful*.

2. In Hebrew many qualities are expressed by circumlocution; viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words; viz. :—

a) by *אִישׁ*, *man*, e. g. *אִישׁ דְּבָרִים*, *an eloquent man*, Ex. 4 : 10, *אִישׁ דָּעָה*, *a wise man*, Prov. 24 : 5 ; (*b*) by *אֲנָשִׁים*, *men*, e. g. Is. 5 : 13, *בְּרֵחֵי רָעָב*, *hungry men*; (*c*) by *בְּנֵי*, *master, possessor*, e. g. *בְּנֵי שֵׁנָה*, *hairly*, 2 Kings 1 : 8, *בְּנֵי הַחֲלוּמוֹת*, *the dreamer*, Gen. 37 : 19 ; (*d*) by *בֵּן*, *son*, and *בַּת*, *daughter*, e. g. *בְּנֵי-הַיָּד*, *a valiant man*, 1 Kings 1 : 52 ; *בְּנֵי-הַמִּזְרָח*, *an inhabitant of the east*, Gen. 29 : 1 ; *בְּנֵי-שָׁנָה*, *one year old*, Ex. 12 : 5 ; *בְּנֵי-יָמָה*, *doomed to death*, 1 Sam. 20 : 31.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as *בְּרֵחֵל*, *wortlessness*, for *wortless*, like *scelus for seclatissimus*; and at the same time for the Plural, as *קֹשֶׁת*, *bow* for *bowmen*, Is. 21 : 17. 22 : 3 ; *קִצְוֹר*, *harvest* for *harvesters*, 17 : 5. On the use of the abstract for the concrete, so far as it is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shewn in § 83 ; comp. § 105, 2, *b*.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. *אֲבִיר*, *the Strong*, i. e. *God*; *אֲבִיר*, *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; *רֵוֶן*, *the majestic, august*, for *the prince*; *בְּהַלָּה*, *the pale*, i. e. *the moon*. In Arabic this is yet far more common.

§ 105.

USE OF THE GENDERS.

(Lehrgeb. § 116.)

Whether the Hebrew regarded a substantive as feminine is known (§ 79, 1, 2) partly from the feminine termination appended to it, partly from its construction with a feminine prædicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We are now to shew for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as it corresponds or not with this natural distinction, and as it is more or less strongly marked. The principal cases are the following: viz.—(a) when the male and the female are designated by entirely different words, and the latter, of course, requires no feminine ending, as in *father, mother*, in Heb. אב, אֵם; אֵיל, *ram*, רִמָּה, *ewe*; (b) when the female is indicated by the addition of the feminine ending, as in רֶ, *juvencus*, חֶצֶה, *juvenca*, חֶצֶה, *vitulus*, חֶצֶה, *vitula*; (c) when the feminine gender is shewn only by the construction, as in *ὁ, ἡ βοῦς*; *ὁ, ἡ παῖς*, (*communia*;) e. g. חֶצֶה, *masc. camelus*. Gen. 24:63, but *fem. camela*, 32:16, חֶצֶה, *masc. male cattle*, Ex. 21:37, but *fem. for female cattle*, Job 1:14; (d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in *ὁ λύκος, ἡ χελιδὼν*, (*epicana*;) e. g. שָׂבַח, *דָּב*, *masc. a bear robbed of her young*, Hos. 13:8; חֶצֶה, *masc. ox*, Ps. 144:14, where the female of the ox-kind is intended.

Writers often neglect to avail themselves of forms in the language whose gender is determined by usage; e. g. the use of *חֶצֶה* and of *אֵיל* as *fem.* for *אַרְוֶן* and *אַרְוֶה*, 2 Sam. 19:27, and Ps. 42:2; also of *חֶצֶה*, *a boy*, for *חֶצֶה*, in the Pent. and in Ruth 2:21. Job 1:19. Compare in German *Gemahl* for *Gemahlin*; in Arabic, also, the more elegant written language avoids the feminine forms (e. g. *بعلّة*, *mistress*, *عروسه*, *bride*), which are common in later usage.

That the designations of sex were used sparingly appears also in other examples;

viz. *אֵיל*, *masc. architect*, Prov. 8:30, where *wisdom (fem.)* is meant, (*comp. artifex omnium natura*, Plin. 2, 1;) Gen. 23:4, 6, *mortuæ*, *a dead body (masc.)*, spoken of the corpse of a woman; 1 Kings 11:5, *אֲשֶׁת־אֲשֶׁר־עָבַד*, for the *Goddess Ashtoreth*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid; e. g. *masc.* *חֶצֶה*, *dog*, *אֲרֶב*, *wolf*; *fem.* *חֶצֶה*, *dove*, *חֶצֶה*, *stork*, *חֶצֶה*, *ostrich*, *חֶצֶה*, *hare*.

2. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,* viz.:—

a) Things without life, for which the Feminine, as the weaker, seemed to be the most suitable designation, as *חֶצֶה*, *side* (of the human body), *חֶצֶה*, *side* or *border*, (of a country); *חֶצֶה*, *brow*, *חֶצֶה*, *greave*, (from the resemblance;) *אֵם*, *mother*, *חֶצֶה*, *mother-city*, *metropolis*.

b) Hence abstract ideas, which at least decidedly prefer the feminine form, even when the masculine is also in use, as *חֶצֶה*, *vengeance*, *חֶצֶה*, *help*, § 83, 5, 6, 12. Adjectives when used abstractly, or in a neuter sense (like τὸ καλὸν), commonly take the fem. form, as *חֶצֶה*, *the right*, Ps. 5:10; so also in the Plur. *חֶצֶה*, *great things*, Ps. 12:4. As such we are to regard the names of offices, which, by a natural transfer to the persons holding them, become official titles; comp. the Italian *podestà*, the German *Herrschaft*, *Obrigkeit*, for *Herr, Oberer*, English *lordship*; e. g. *חֶצֶה*, *governor* (prop. office of governor), *חֶצֶה*, *concionator*. Such nouns are construed agreeably to their signification with the Masculine; Eccles. 1:2, 12.

c) Collectives, as *חֶצֶה*, *wanderer, traveller*, *חֶצֶה*, *caravan*, prop. that which wandereth for the wanderers; *חֶצֶה*, Mic. 1:11, 12, prop. that which inhabiteth for the inhabitants; *חֶצֶה*, Mic. 7:8, 10, for the enemies. The boldest application of this principle is the poetic *חֶצֶה* for *חֶצֶה*, *sons = inhabitants of Tyre*, Ps.

* On the subject of nos. 2 and 3, see the excellent remarks of Harris, *Hermes*, I. p. 37.

45:13, (see the author's *Comm. on Isa.* 1:8.) Examples of its application to things without life, *עֵץ*, *timber*, *עֶבֶן*, *clouds*. Comp. τὸ ἰππικόν and ἡ ἵππος, for the cavalry.

3. Many words (besides certain names of objects properly feminine, no. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:—

a) Names of *countries and towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. *אַשּׁוּר*, *fem. Assyria*, *אֲדָמָה*, *fem. Idumea*, *צָר*, *Tyre*; so *עִיר*, *town*, *אֶרֶץ*, *the earth*, (*orbis habitatus*), are always feminine.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. *יְהוּדָה*, *masc. Jews*, Is. 3:8, *fem. Judæa*, Lam. 1:3; *אֲדָמָה*, *masc. Idumeans*, Numb. 20:20, *fem. Idumea*, Jer. 49:17.

But names of people are also construed as *fem.* either from a metaphorical use (like the German *Pöhlen ist im Aufstande*), or from being regarded as collectives, (letter c;) see Job 1:15. 1 Sam. 17:21. Isaiah 7:2. 15:8. 21:2.†

b) *Members of the body* (whether in man or beast), especially those which are double,‡ *יָד*, *hand*, *קַרְנֵי*, *foot*, *קַרְנֵי*, *horn*, and also others, as *בֶּטֶן*, *womb*; probably with reference to their dependence as mere instruments, and hence also *inanimate instruments* § and *utensils*, as *חֶרֶב*, *sword*, *חֶרֶב*, *spade*, *פִּינָה*, *pin*, *מִטָּה*, *bed*, *בַּיִת*,

* Thus *אִמָּה*, 2 Sam. 20:19, and *אִמָּה*, 2 Sam. 8:1, stand for *mother-city*, μητρόπολις (comp. *μητήρ*, *mater*), and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. 149:2, *sons of Babylon*, Ezek. 23:15, (comp. *son of the house*, *son of the womb*.)

† Here belongs the poetical personification of a people as a female, e. g. Is. 47. Lam. 1; as a widow, Is. 50:1 seq. 54:4.

‡ Of the *masc.* gender in these nouns the only examples are, *אֵז*, Is. 17:5; *אֵז*, Ex. 29:27. In the other cases, which are adduced as exceptions, the words are either in the Dual, where the form admits of both genders, or are used figuratively, as in Ps. 73:7.

§ *Inanimate instruments* and those endowed with life (members of the body) have also some other constructions in common; see § 135, 1, Rem. 3.

cup, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) *Collectives*, as *צִדְדֵי*, *fem.* Ex. 16:13, *quails*, *צִפְרִי*, *masc. frog*, but *fem.* (collectively) *frogs*, Ex. 8:2. Ps. 78:45.

4. In many words without the feminine ending, the gender is still unsettled (as in *ὄ, ἡ λίθος*), with only a greater or less predominance of the Feminine. These are often called in grammar *common*; but it is better, as this term is employed in another sense (no. 1, c), to call them *words of both genders*.

There are mainly the same classes as under no. 3; viz. names of *countries and places*, as *אֶרֶץ*, *way*, *קֹדֶשׁ*, *court*, *מַחֲנֶה*, *camp*, *אֶרֶץ*, *lower-world*; of *members of the body, instruments and utensils*, as *לְשׁוֹן*, *tongue*, *שֵׁן*, *tooth*, *זָקֵן*, *beard*, *עֵינַי*, and *עֵצָה*, *stuff*, *אֲרוֹן*, *ark*; of the *powers of nature* as sources of blessings, as *שֶׁמֶשׁ*, *sun*, *רוּחַ*, *wind*, also *spirit*, so *נְשָׁמָה*, *breath*, *שׁוֹל*, *soul*; especially of *fire, light*,* as *אֵשׁ*, *fire* (*Æth. ĕsat*), *אֹר*, (Job 36:32), and so *אֶפְסָה* and *הַמִּזְרָה*, *oven*, *נֵר*, *brightness*, &c.†

§ 106.

THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz.—(a) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class; e. g. *אֹרֶן*, *an ox* (*an individual of the ox-kind*), *בָּקָר*, *oxen*, as *אֵילָנִים*, *five oxen*, Ex. 21:37, *צֹאן*, *small cattle*, viz. *sheep or goats*, *אֵיִל*, *an individual of the same, a sheep or a goat*; (b) the Feminine ending and construction, § 105, 2, c, 3, c; (c) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. *אֲדָמָה*, Gen. 1:26, *man, the human race*, *אֲמִישׁ*, Is. 21:9,

* See Lehrgeb. p. 546.

† The particulars are supplied by the Lexicon. Some words, moreover, of the class last mentioned, take the Feminine ending, as *בְּרָזֶה*, *brass*, *קַיִטָּה*, *bow*, (from the stem-word *קָיַט*), *זֶמַן*, *time*, for *זְמַן*). These are only now and then construed as masculine, from a misapprehension of their origin.

collect. for *men*, נְבָר, *words*, אֹיֵב, *the enemy*, for *the enemies*. These words take the article, when all the individuals of the class are included, (§ 107, 1.)

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, viz.—

a) *Extension* of space and time*: hence the frequent use of the Plural to express *portions of space, regions or places*, as שָׁמַיִם, *heaven*, (§ 86, 5, Rem.), כְּבוֹד, *height*, בְּרִיזָה, *the place at the feet*, בְּרִיזָה, *the place at the head*, (comp. § 101;) *certain portions of the body*, which are parts of its extension, † as אֲזֵינָם, *face*, נְצָאֵרָם, *neck*; *spaces of time*, as יְהוּיִם, *life*, נְעוּרָם, *youth*, זְקֵנָם, *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as מְעִיָּסָם, *perverseness*, רַחֲמֵיָם, *compassion*, יְטָפְלֵיָם, *childlessness*.

b) *Greatness*, especially in a metaphorical sense, as associated with *power and sovereignty*. Hence there are several nouns which are used in the *Plur.* as well as the *Sing.* to denote *Lord or God*, (*Pluralis majesticus or excellentiæ*); e. g. אֱלֹהִים, *God*, scarcely found in the *Sing.* except in poetry, in prose commonly אֱלֹהִים, *lord*, old form of the Plural אֱלֹהִים, *the Lord*, καὶ ἰσχυροῦ (God), אֱלֹהֵינוּ (§ 86, 1, b), *the Almighty*. † Often the idea of greatness is no longer associated with this form, the mind having accustomed itself to contemplate the *powerful* in general as a Plural; e. g. אֱלֹהֵי־מֶלֶךְ, *a cruel lord*, Is. 19:4; אֲדֹנָי הָאָרֶץ, Gen. 42:30, *the lord of the land*; so מְלִיכָה, *lord*, with suff. often מְלִיכָתִי, *his lord*, מְלִיכָתָהּ, *her lord*.

On the construction of the *Plur. maj.* with adjectives, see § 110, 1, Rem. 4.

* By the transferring (in mathematical language) of an expression for arithmetical quantity to geometrical. The language has other examples of the designation of *great* and *many* by the same word; see רַב, אֲרָבָה. Comp. Rem. 1.

† Comp. the same use of the *Plur.* in τὰ στήρια, τὰ ἰώδα, *præcordiâ, cervicis, fauces*.

‡ For this usage, which is certainly of great antiquity, the language has retained ancient forms of the Plural, which it seldom employs for any other purpose. Another example of the *Plur. maj.* in the Old Testament is the use of *we* by the Deity, in speaking of himself (Gen. 1:26. 11:7. Is. 6:8), and by kings, (Ez. 4:18. 7:24. comp. 1 Mac. 10:19. 11:31.) The German languages have it not only in this latter case, but in addressing a second person by *Ihr* and *Sie*. This Plural is also found in the modern Arabic and Persian.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the Plural, it is done (a) most naturally by the Plural form in the *governing noun*, as נְבָרֵי הַיָּהָל, *strong heroes*; so in compounds, בְּנֵי־יִמְיִי, *Benjaminite, plur.* בְּנֵי יִמְיִי, 1 Sam. 22:7; (b) *in both*, as מְלָכֵי הָאֱלֹהִים, 1 Chr. 7:5, *taskmasters*, Ex. 1:11, *taskmasters*; and hence אֲלֵים־בְּנֵי, Ps. 29:1, *sons of Gods for sons of God, (angels)*; (c) *even in the noun governed*, as בֵּית אָב, *family*, בֵּית אֲבוֹת, *families*, Num. 1:22 foll., בְּרֵי מִנְדִּים, Cant. 4:16. 7:14, *precious fruits*. On this observation, which has hitherto been overlooked by grammarians, see also 2 Kings 17:29. Job 22:24. Is. 2:20, (where the reading מַרְסֵי פִרוֹחַ is to be explained *rats' holes*.) Dan. 11:15. Jer. 8:19. Here the two words by which the compound idea is expressed are treated as a *nomen compositum*; and in Syriac the above three methods of forming the Plural are all found in the actual compounds.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the copula. By this is indicated the *whole, all, every*, as יוֹם יוֹם, *day by day, every day*, אִישׁ אִישׁ, *every man*, אִישׁ וְאִישׁ, Ps. 87:5; יוֹם יוֹם, Esth. 3:4, hence *distributively*, אֶת־לְבָבוֹ, Gen. 32:17, *each flock by itself*; also a *great multitude*, even with the Plural form, Gen. 14:10, בְּאֲרוֹת אֲפָחוֹת חֲקָר, *asphalt-pits in abundance, nothing but asphalt-pits*, and Joel 4:14; also (with the copula) *diversity, more than one kind of*, as כָּל־מִינֵי, *all and every kind of*; e. g. אֶת־שְׁנֵי מִינֵי, Deut. 25:13, *two kinds of weights*; לֵב־וְלֵב, Ps. 12:3, *a double heart*.

Rem. 1. Names of substances (e. g. the metals, liquors, &c.) very seldom occur except in the Singular, as זָהָב, *gold*, כֶּסֶף, *silver*, בָּשָׂר, *flesh*, יַיִן, *wine*, חֵלֶב, *milk*, (though *water* is expressed by the *plur.* form מַיִם, but this is also Singular in Arabic.) But when the word is used not simply as the name of the substance, but to express a portion of it, it may take the *plur.* form, as כִּפְסָאִים, *pieces of silver*, Gen. 42:25. comp. Is. 1:25. So of grain, as חִטָּה, *wheat (the plant growing in the field)*, חִטָּה, *wheat in the kernel*.

2. Even in cases where the Plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*; e. g. Job 17:1, *the graves are my portion*, equivalent to

burying-place, many graves being usually found together. Gen. 49 : 4, *thou didst ascend the beds of thy father, the crime having been committed more than once, and in different places.*

§ 107.

USE OF THE ARTICLE.

(Lehrgeb. §§ 166—163.)

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German; viz. when a definite object, one previously mentioned, or already known, or the only one of its kind, is the subject of discourse;* e. g. Gen. 1 : 3, *God said, let there be light*, (אור); verse 4, *and God saw the light*, (אור־האור). Comp. also אָרָם, verse 26, with הָאָרָם, verse 27. Lev. 4 : 2, *a soul* (נִפְשׁוֹ) *if it sins*. Eccles. 1 : 12, *I am king* (מֶלֶךְ) *over Jerusalem*; on the contrary הַשֶּׁשׁ, הַבְּרִיךְ, הָאָרֶץ, *the sun, the earth*. See an instructive example in Eccles. 9 : 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for מֶלֶךְךָ, Ps. 21 : 2, אָרֶץ for הָאָרֶץ, 2 : 2.

Special cases in which the article is commonly employed are—

1. When an appellative is used collectively to denote all the individuals of the class, as *the righteous, the unrighteous*, Gen. 18 : 25; *the woman for the female sex*, Eccles. 7 : 26; *the Canaanite*, Gen. 13 : 7. 15 : 19, 20. Comp. *the Russian, the Turk*; ὁ Ἀθηναῖος, ὁ Σαρακῶσιος.

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής, (Homer); e. g. הָאֲדָוֶי, הָאֲדָוֶי, *the adversary, Satan*; הַבַּיִל, הַבַּיִל, *lord*; הַבַּיִל, *(prop. name of the idol), Baul*; הָאָדָם, *the first man, Adam*; הָאֵל, הָאֵל, ὁ θεός, *the only, true God* = דְּהוּא (though this word, from its frequent occurrence in this sense, is often so used without the article); הַנָּהָר, *the river, i. e. the Euphrates*; הַבְּרִיךְ, *the region around, viz. around the Jordan*.

3. Hence it is also used with actual proper names of rivers, mountains, and of many towns,

* The fundamental signification of the article is demonstrative, as is still seen in such cases of it as הַיּוֹם, *this day, hodie*, הַזֶּה, *this time*. With this signification is connected a relative use of the article, (comp. *that for which*); Jos. 10 : 2. Ezr. 8 : 25. Dan. 8 : 1.

with reference to their original appellative signification, (comp. *the Hague, le Havre, la Plata*); e. g. הַיַּרְדֵּן, *the Nile, prop. the river*, הַלְבָּנוֹן, *Lebanon, prop. the white mountain*, הַיָּדֵן (the town), *Al, prop. the stone-heap*. But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Before names of persons it is found only in books of the latest period, as הַיְהוּדִים, Eccles. 12 : 8; הַסַּדֵּקָה, Ezr. 2 : 55.

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) *In comparisons*, because whatever we compare anything with is presupposed to be known; e. g. *white as the wool, as the snow, red as the scarlet*, Is. 1 : 18; *as the sheep*, Ps. 49 : 15; *hurl thee like the ball*, Is. 22 : 18; *the heavens are rolled up like the scroll*, 34 : 4. comp. 10 : 14. 24 : 20. 27 : 10. 53 : 6. Ps. 33 : 7.

b) *In the designation of classes of objects which are universally known*; e. g. *the gold, the silver, the cattle, the water*. Hence Gen. 13 : 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. 6 : 21. 41 : 42. Ex. 31 : 4. 35 : 32. Is. 1 : 21.

c) *In the expression also of abstract ideas*, where the use of the article is frequent (comp. τὸ ἰπικόν, *la modestie*), hence of physical and moral evils, as *the falsehood*, Is. 29 : 21, *the blindness*, Gen. 19 : 11, *the darkness*, Is. 60 : 2. [Comp. Lex. Man. art. הַ, 2, b.]

On these principles, it is easy to explain the use of the article in special cases, as 1 Sam. 17 : 34, הַלְיָוִט, *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John 10 : 12), 17 : 8. Gen. 8 : 6, 7, 8. 14 : 13, הַיּוֹם should not be translated *a day*, but *the day, (at) the time*, viz. as determined by what precedes. [For a more full examination of such cases, see Lex. Man. art. הַ, closing paragraph.]

2. The vocative also takes the article, and

for the most part in those cases where it is usually required; e. g. *הַיּוֹשֵׁעַ הַכֹּהֵן הַגָּדוֹל*, *O Joshua, high priest*, Zech. 3 : 9. 1 Sam. 24 : 9.

§ 108.

The article is regularly omitted—

1. Before the *proper name of a person* or a *country* (*מְצַרַת*, *קְרוֹד*), and also of a people, when it coincides with the name of the founder of the race or the name of their country, (*יִצְחָאֵל*, *אֲרָם*). On the contrary *Gentile nouns* admit it both in the Sing. and Plur., as *הַעֲבָרִים*, *the Hebrews*, 1 Sam. 13 : 3, *הַכְּנַעֲנִי*, *the Canaanite*, (collect. § 107, 1.)

2. Before a substantive, whose application is limited by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. *דְּבַר אֱלֹהִים*, *word of God*, *אָבִי*, *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it; e. g.—

a) In some cases the full demonstrative power of the article is required, as Jer. 32 : 12, *אֶת-הַשֵּׁבַע הַהֵלֶכֶת*, comp. v. 11; Jos. 8 : 33, *הַחֵצוֹ*, *a half of them*, in the next clause *הַחֵצוֹ*, *the (other) half of them*.

b) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, as *הַמֵּצֵן הַגָּדוֹל*, *the weight, the leaden one*, Zech. 4 : 10. 1 Kings 6 : 31. So when—

c) The word which takes the article is itself a genitive dependent on a preceding noun, as *נִשְׂאֵי הָאֶדָן הַגְּבִירָה*, Jos. 3 : 14; *בְּרוּךְ הַשָּׁמַיִם*, 7 : 21.

3. Before the prædicate, which from its nature is indeterminate, as Gen. 29 : 7, *יוֹד הַיּוֹם*, *yet is the day great, it is yet high day*; 33 : 13. Is. 5 : 20, *הַמְקַרְעִים לְשׁוֹן רַע*, *who call the good evil*, 66 : 3.

Yet there are cases where the nature of the prædicate requires the article. Num. 3 : 24, (*let the charge of the sons of Gershon in the tabernacle of the congregation (be)*), *הַמְכַסֵּן וְהַמְצַנֵּן*, *the framework and the covering of the tent*. Ex. 9 : 27. Gen. 45 : 12, *כִּי פִי הַמְדַבֵּר*, *that my mouth (is) the one that speaketh = it is my mouth that speaketh*. In other instances the article is to be taken as a demonstrative pronoun

(like the Germ. *der* for *dieser*, *er*, and the Greek article), in apposition with the subject of the sentence, which it repeats with some added circumstance. Neh. 10 : 38, *they, the Levites*, *הַלְוִיִּם* [*the (in turn) payers of tithes*], *who (in turn) must pay tithes*. Jer. 19 : 13, *the houses of Jerusalem*, *הַבָּיִתִּים* [*the impure (ones)*], *which (are) impure*. Deut. 3 : 21. 4 : 3. Ps. 18 : 33, 48. Hence when new prædicates are added to a subject, as Ps. 19 : 10, *the laws of Jehovah are truth . . .* v. 11, *הַחֲתָמוֹת* [*the things to be desired*], *they (are) precious*, &c. Gen. 49 : 21. Is. 41 : 23; so when the subject stands first in a representation, Is. 40 : 22, *הוֹשֵׁעַ*, *he (Jehovah) sits*, 46 : 6.

§ 109.

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive, as *אִישׁ מִלְחָמָה*, Jos. 17 : 1, *a man of war*, *אֲנָשֵׁי מִלְחָמָה*, Num. 31 : 49, *the men of war*; *מַלְאָךְ אֱלֹהִים*, *an angel of God*, *מַלְאָךְ הָאֱלֹהִים*, *the angel of God*.

This explains the use of the article after *לֵאלֹהֵינוּ* prop. a subst. *totality, the whole*. The article is inserted after *לֵאלֹהֵינוּ* to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, anything, or distributively for every, (tout homme, à tout prix)*; e. g. *בְּלִ-הָאָדָם*, *all men*, *בְּלִ-הָאָרֶץ*, *the whole earth*, prop. *the whole of men, the whole of earth*; 1 Chr. 29 : 2, *stones of all kinds*, *בְּלִ-דָבָר*, Judg. 19 : 19, *anything*; *בְּכָל-יוֹם*, Ps. 7 : 12, *every day*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. *בְּנֵי-יָמִי*, *Benjaminite*, (§ 85, 6), *בְּנֵי-הַיְמִי*, Jud. 3 : 15.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun *הוּא*, *היא*, belonging to the substantive, takes also the article. Gen. 10 : 12, *הַגְּבִילָה*, *the great city*, 28 : 19, *הַמְּקוֹם הַהוּא*, *that place*; Deut. 3 : 24, *יָדְךָ הַחַזָּקָה*, *thy strong hand*; *מְצִיטָה יְהוָה הַגָּדוֹל*, *the great work of Jehovah*.

Not very unfrquent is the connexion of the article with the adjective alone, as being

the more determinative; e. g. יום הַשֵּׁשִׁי, Gen. 1:31, *day the sixth = the sixth day*, (on the contrary שני שָׁנָי, *a second day*, 1:8;) Ps. 104:18. Joel 2:25. Neh. 3:6. Zech. 14:10. This is the usual construction when the adjective is properly a participle, as הַרְבַּ הַיְוִזָּה, *the sword that doeth violence*. On the contrary it seldom stands only with the substantive, as in 2 Sam. 6:3. Ps. 12:8. Jer. 2:21. Compare Gen. 32:23. 43:14. Ps. 18:18. Purposely indefinite is וְנִבְּרָהָם רָעָה, Gen. 37:2, *evil report respecting them*; וְנִבְּרָהָם רָעָה would be *the evil report, &c.*

§ 110.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

(Lehrg. § 183.)

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in gender and number, as אִשָּׁה יְסָה, *אִשָּׁה יְסָה*.

Rem. 1. Very seldom the adjective stands *before* the substantive, as when some emphasis rests on it; Ps. 89:53. Is. 10:30. 53:11, and even with a word intervening, Ps. 18:4. Merely poetic is the form of expression אֲשֶׁר־בְּיָמֵינוּ, Job 41:7, *strong among shields for strong shields*, (comp. v. 21. Is. 35:9;) or with a collective noun instead of the Plural, אֲבֵי־אֲדָמָה, *the poor among men for the poor*, Is. 29:19. Hos. 13:2. Comp. the Lat. *canum degeneres*.

2. When substantives of the feminine gender, or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive, as 1 Sam. 15:9, רַחֵם נִלְוָה וְנָמַס, 1 Kings 19:11, מִלְאָכָה וְנִמְבֹּנָה וְנָמַס. Comp. § 144, Rem. 1.

3. Two adjectives belonging to the same substantive may stand in apposition (see next section) in cases where the English language supplies the place of the first by an adverb, which qualifies the second. Lev. 13:39, בְּרִוּוֹה וְלִבְנוֹה, *spots weak, white*, i. e. *pale white spots*; v. 19, וְנִבְּרָהָם רָעָה וְנִבְּרָהָם רָעָה, *a pale red spot*.

4. In regard to number, the *constructio ad sensum* is frequent. Collectives are construed with the Plural; 1 Sam. 13:15. Jer. 28:4; the *Pluralis majestatis* on the contrary with

the Singular, as אֱלֹהִים צִדְקָה, Ps. 7:10. Is. 19:4, (but with the *Plur.* 1 Sam. 17:26.) Conversely, the adjective takes the *plur.* form when it is used with reference to *God* (*pro notione majestatis*); אֱלֹהֵה עֲשֵׂה, *God who created me*, Job 35:9.

2. An adjective, when it is more strictly defined by a substantive, is followed by it in the genitive case; e. g. יְשֵׁה-תָאֵר, *beautiful in form*, Gen. 39:6, טְהוֹרֵי כַּפַּיִם, *pure in hands*, Ps. 24:4, אֲנָחְוִי נֶפֶשׁ, Is. 19:10, *sorrowful in spirit*.* (Comp. the construction of the Participle, § 132.) But verbal adjectives also govern the cases of their verbs, as Deut. 34:9, רַחֵם רַחֵם הַרְבֵּה, *full of the spirit of wisdom*.

3. Of the adjective as prædicative of the sentence, see § 141 foll.

§ 111.

APPPOSITION.

(Lehrg. § 172.)

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) is intended to serve as a limitation or restriction of the other; e. g. אִשָּׁה אֲלֵמָה, 1 Kings 7:14, *a woman (who is) a widow*; נַעֲרָה בְּרִתָּה, Deut. 22:28, *a damsel (who is) a virgin*; אֲמָרִים אֲמָרִים, *words (which are) truth*, Prov. 22:21. Two adjectives are sometimes in apposition; see § 110, 1, Rem. 3.

Here belong numerous instances in which it has commonly been supposed that the first of the two nouns is an example of the absolute used for the construct state, as הַיַּיִן הַחֲרִיבָה, *the wine (which is) wrath*, יָמִים כִּסְפָּר, *days (which are) a number*, i. e. *which can be numbered*, Num. 9:20.

In other instances the second of the two nouns designates a wholly different object from the first, and is actually in the genitive, its governing noun being the first mentally repeated in the construct state, as אֱלֹהִים מְנַאֵה, *God (the God of) hosts*; אֲמָרִים כֶּם, *the princes of the people*, Judg. 5:13. comp. Is. 22:17.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see Ruhken. ad Vell. Paterculum, 2, 93, (*latus animi*.)

† The first only in certain formulas, as הַמֶּלֶךְ דָּוִד, like our *the King David*. In such formulas, the arrangement הַמֶּלֶךְ דָּוִד, 2 Sam. 13:39, like *Cicero Consul*, is of rare occurrence.

Job 31 : 11. The full form is also in actual use, as *הַמִּשְׁפָּחָן בְּשִׁשְׁבַּן הַיָּמִים*, Ex. 38 : 21.

2. The apposition is only apparent when the first of the two substantives is a designation of *measure, weight, or time*; as *אֶפְחָה עֹבְרָה*, *an ephah of barley*, Ruth 2 : 17; *שְׁנַיִם כֶּסֶף*, *two talents of silver*, 2 Kings 5 : 23; *שְׁנַיִם יָמִים*, Gen. 41 : 1, *two years' time*; hence, Gen. 6 : 17, *הַמַּבּוּל בָּמָּה*, *the flood of water*. Here the second noun is a true accusative (as is shewn by the Arabic, where it has the accusative-ending), and its construction is explained § 116, 1.

§ 112.

THE GENITIVE. EXPRESSION OF IT BY CIRCUM-LOCUTION.

(Lehrgeb. §§ 174—176.)

Besides the designation of the relation of the genitive by the *construct state* (§ 87), there are others less direct, each of which has its appropriate uses; viz.—

a) *אֲשֶׁר* *לְ* used principally for the genitive of possession; as *הַצֹּאֵן אֲשֶׁר לְאָבִיהָ*, Gen. 29 : 9, 47 : 4, *the flock of her father*; and also where there are several successive genitives (to avoid the repetition of the *constr. st.*, but see § 113, 1), as *אֲמִיר הַרְעִים אֲשֶׁר לְשָׂאֵל*, 1 Sam. 21 : 8, *the chief of the herdsmen of Saul*, *שִׁיר הַשְּׁדִירִים אֲשֶׁר לְשִׁלְמֹה*, *songs of Solomon*. Hence the Rabbinic designation of the genitive *שֵׁל*; in Syriac and Chaldee, the relative is the usual sign of the genitive.

b) *לְ*, which also properly denotes possession, and in general the idea of *pertaining or belonging to*;* as *בֶּן לְיִשָּׁי*, 1 Sam. 16 : 18, *a son of Jesse*; *הַעֲבָדִים לְשָׂאֵל*, 1 Sam. 14 : 16, *the watchmen of Saul*, Gen. 41 : 12. This also is used when there are several genitives, each depending on the preceding one, as *רֶבְרֵי הַיְכָלִים*, *chronicles of the Kings of Israel*; or when the substantive has an adjective (1 Sam. 22 : 20), or stands in

* Philosophically considered, the Gaseon says no less correctly *la fille à Mr. N.*, than the written language *la fille de —*; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive; viz. one which has the value of

لِ (לְ), and one which has that of *مِنْ* (מִן). We have the latter conception of this relation in the *de* of modern languages.

apposition, and hence after numerals; e. g. *in the six hundredth year*, *לְחַיֵּי נֹחַ*, *of the life of Noah*, Genesis 7 : 11. Here is commonly reckoned also the so-called *Lamedh auctoris*, in such phrases as *בְּסוּדָר דָּוִד*, *psalm of David*, in such phrases as *לְדָוִד בְּסוּדָר*, Ps. 24 : 1, or merely *לְדָוִד*, 11 : 1, 14 : 1. But this belongs to the use of *לְ* after a passive verb, for denoting the efficient cause, (§ 140, 2.)

c) *בְּ*, but very seldom, and only to denote source or origin; Job 6 : 25.

§ 113.

1. When the relation of genitive is repeated in several successive nouns, there is sometimes a repetition of the *construct state*, though it is often avoided (§ 112, a and b) for the sake of clearness. Gen. 47 : 9, *וַיֹּאמֶר יִשְׂרָאֵל אֶל פְּתִי*, Is. 10 : 12, *הַפְּרִי-לְעִוְתֵי-לְבָבִי מִלְּבַב מֶלֶךְ אַשּׁוּר*, *the fruit-of-loftiness-of-heart of the King of Assyria*.

The absolute state is retained, as may be seen in the last example (לְבָבִי), in those genitives which serve merely as a periphrasis of the adjective, and are thus subordinate to the main thought to which alone the following *constr. st.* has reference. Comp. Is. 28 : 1, 32 : 13. Cant. 8 : 2. 1 Chron. 9 : 13. So also when a substantive has an adjective and is followed by a genitive, as *אֲבָנִים שְׂלֵמֹת מִכָּבֶד*, 1 Kings 6 : 7, *unhewn stones of the quarry*; but on the contrary *בְּנֵי יְהוָה יְקָרִים מִכָּבֶד*, Is. 28 : 16, *precious corner-stone of the foundation*, and (still differently) *חֵצֵי אֶרֶץ אֲשֵׁר*, *a portion for two persons*.

2. A noun in the genitive may stand not only for the subject, but also sometimes for the object. Ezek. 12 : 19, *הַחַטָּא הַיִּשְׁבִּימִים*, *the wrong which the inhabitants have done*; on the contrary Judge 9 : 24, *הַחַטָּא נְתַן לְבָנֵי יֶרֻבְבָּאֵל*, *the wrong done to the sons of Jerubbaal*; *אֵימָה מִלֶּךְ*, Prov. 20 : 2, *the dread of a king*;* *קוֹל מִסּוֹד*, Gen. 18 : 20, *the cry concerning Sodom*. Other applications of the genitive are, *דַּרְךְ יָרֵךְ*, Gen. 3 : 24, *way to the tree*, Is. 1 : 10, *judges like those of Sodom*, *קִרְבָּנִים אֲבֻלִים*, Ps. 51 : 19, *sacrifices acceptable to God*, Ps. 35 : 16, *sanniones placentæ, parasites*.

3. Not unfrequently the relation of the geni-

* In Latin there is precisely the same use of the genitive after *injuria* (Cæs. B. G. 1, 20 and 30) and *metus*, (see *Anl. Gcll. L. IX. c. xii. 4.*)

tive supplies the place of apposition; *נַחַר פְּרָת*, *fluvius Euphratis*, *נַחַר בְּתַי*, Jer. 14:17.

Rem. 1. It rarely happens that a word intervenes between the constr. st. and the following genitive, as in Is. 19:8. Hos. 14:3, (comp. Gen. 7:6.)

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is of course seldom used for limitation or restriction. Instances of it occur, however, in geographical names, as *אֶרֶץ נַחַר*, Genesis 11:28, *Ur of the Chaldees* (like *Augusta Vindelicorum*), *אֶרֶם נַחַר*, *Aram of the two rivers* = *Mesopotamia*; in like manner *יְהוָה אֱלֹהֵינוּ*, *Jehovah of hosts for Jehovah Lord of hosts*.

§ 114.

The construct state, which only indicates in general a close connexion between two nouns, is used not only to express the relation of the genitive, but also (1) before prepositions, especially in poetry; e. g. before *שְׂשֻׁמָה בְּקִצְרֵי*, Is. 9:2, *the joy in harvest*, *לֵךְ*, Job 18:2, *לֵךְ*, Is. 28:9, *לֵךְ*, Judges 5:10; (2) before the relative, as *בְּקִוְיָא אֲשֶׁר*, Gen. 40:3, *the place where*; (3) before Vav copulative, as *וְהָיְתָה הָרֵעָה*, Is. 33:6. comp. 28:4, 16.

The other instances where the construct state seems to stand for the absolute are to be explained by supplying a genitive from the preceding part of the sentence, as in 2 Kings 9:17. Ps. 16:3.

§ 115.

MODE OF DESIGNATING THE OTHER CASES.

(Lehrgeb. § 177.)

1. The syllable *אֶת*, *אֶתְ* is prefixed as a sign of the accusative, but only to substantives which are made definite by the article or a genitive or suffix, and to proper names. In all other cases, the accusative remains destitute of any distinctive sign, and poetry often omits it even in these; e. g. *אֶת הַאָּבִיבִים אָחַז הָאָרֶץ*, Gen. 1:1; on the contrary *אֶתְּוֹ יִשְׂרָאֵל*, 2:2. We have already noticed another mode of forming the accusative, which, however, is exclusively the *accusative local*, (§ 93, 1, comp. § 116, 1, Rem.)

For the original signification of *אֶת* see § 37, Rem. 3, for its form before suffixes § 100, Rem. 2.

The examples are extremely rare in which *אֶת* stands before an indeterminate noun, as in Prov. 13:21, *אֶת־יְדִיקָיוֹם*, Ezek. 43:10 (in both which passages the sense requires the definite article), and Ex. 21:28, where the noun is indefinite.

2. The dative and ablative are expressed by circumlocution, the former by the preposition *לְ*, the latter by the prepositions *מִן* (*from, out of*), and *בְּ* (*in, at, by*.) It is to be observed, however, that the nouns to which they are prefixed are, in the conception of the Semite, genitives, these particles being originally nouns, (see §§ 100, 101.)

The Arabic has also a distinct form for the genitive.

§ 116.

USE OF THE ACCUSATIVE.

(Lehrgeb. § 178.)

The accusative is employed—(1) to express the object of the transitive verb, § 135; (2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially.* But we are not therefore authorized to reject altogether the second signification of the accusative, as is done by some. A similar extension of its original use has taken place in the Greek language; see Bernhardt Gr. Synt. S. 105 ff.

Accordingly the accusative is employed—

1. To designations of *place*—(a) in answer to the question *whither?* after verbs of motion, as *וַיֵּצֵא הַקָּדוֹשׁ*, 1 Sam. 20:11, *let us go out into the field*; *וַיֵּלֶךְ תַּרְשִׁישׁ*, 2 Chron. 20:36, *to go to Tarshish*, Ps. 134:2; (b) in answer to the question *where?* after verbs implying rest in a place, as *בְּיַד אָבִיךָ*, Gen. 38:11, *in the house of thy father*, *בְּדֶלֶת הַדָּבָר*, 18:1, *in the door of the tent*. It is then employed also with reference to *space and measure*, in answer to the question *how far?* Gen. 7:20, *the water rose fifteen cubits*; and hence the use of it mentioned § 111, 2.

In both cases, especially the first, the

* See § 135, 1, Rem. 3.

syllable ה־ is often appended, forming actually an *accusative local*, (§ 93, 1.) The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by אֵל; but we are by no means to suppose that where these particles are omitted the construction is incomplete; see no. 3, Rem.

2. In designations of time—(a) in answer to the question *when?* as הַיּוֹם, *the day*, i. e. *on the day, then, or on this day, to-day*; אָרָב, *at evening*, הַלַּיְלָה, *by night*; Gen. 14:4, שָׁלַשׁ עָשָׂר שָׁנָה הָיְתָה הַחֲדָשִׁית, *the thirteenth year (in the 13th year) they revolted*; (b) in answer to the question *how long?* שֵׁשֶׁת יָמִים, *six days (long)*, Ex. 20:9.

3. In other adverbial designations: Genesis 41:40, רַק הִכְסֵּא אֲנִי, *only in respect to the throne will I be greater*; 2 Sam. 21:20, *four and twenty, in number*, (comp. τρεῖς ἀριθμὸν, *three in number*;) Zeph. 3:9, *they served God, with one shoulder*, (i. e. *with one heart*.)

These cases may be traced from those which are explained § 136, Rem. By the same process carried still further, many substantives have come to be distinctly recognised as adverbs, (§ 98, 2, δ.)

Rem. Under nos. 1 and 2 belong numerous examples in which it has been customary to suppose an ellipsis of אֵל after אֶל. The accumulation of particles is here the less frequent (a case occurs Is. 1:26, כְּבָרָאֲשֶׁנָּה) because the second is wholly unnecessary; e. g. —(a) of *place*; בְּרִמְתָּם, *as in their pasture*, Is. 5:17. comp. 28:21; (b) of *time*, especially in the forms הַיּוֹם, *as the day = as in the day*, Is. 9:3. Hos. 2:5; בְּיָמֵי, *as in the days of* —, Hos. 2:17. 9:9. 12:10. Amos 9:11. Is. 51:9; בְּחֳדָשֵׁי, *as in the months of* —, Job 29:2. Under the first usage (letter a) arise such cases as בְּרֵצֵף רָחֵב, *as in a wide breach*, Job 30:14; כְּבִישׁ, 38:14, *as in gorgeous dress*; בְּעֲנָקִים, *as in fetters*, Prov. 7:22; בְּחֲלֹמִים, *as in a dream*, Is. 29:7.

In other instances, the noun after אֵל is the nominative, as in Isaiah 1:25, *as the soup (purifieth)*, comp. 17:6.

§ 117.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the comparative is to be expressed, the particle כִּי is prefixed to the word with

which comparison is made; e. g. 1 Sam. 9:2, הַיָּבֵה כִּיפְלֵ הַקָּטָן, *taller than any of the people*; Judg. 14:18, כְּדַבְּשׁ, *sweeter than honey*.

In other cases also the particle כִּי is employed in expressing *preeminence* (e. g. יָרָדוֹן כִּי, *excellence above*, Eccles. 2:13. comp. Dent. 14:2), which the Hebrew conceives as a *taking out*, a *de-signating*, *from* the multitude. Compare the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. 4, 96, and merely ἐκ πάντων, 18, 431. Hence the signification *more than* connects itself with the fundamental signification *out of*, originally expressing comparison of one with the whole number of similar individuals. Compare the use of לְ in comparisons, Job 23:2. Ps. 137:6.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently the possessor of the quality expressed, (comp. *le plus grand*;) e. g. 1 Sam. 17:14, *and David was the small (one)*, i. e. *the smallest, and the three great (ones)*, i. e. *greater, &c.*; Jon. 3:5, מִכָּל הַגְּדֹלִים, *from the greatest among them* (lit. *their great ones*) *unto the least among them*; 2 Chron. 21:17, הַקָּטָן הַקָּטָן, *the small one (smallest) of his sons*. A strong expression of the superlative is made by the construction הַקְּדוֹשִׁים הַקְּדוֹשִׁים, *the holiest of all*, prop. *the holy (holiest) among holy things*.

§ 118.

SYNTAX OF THE NUMERALS.

(Lehrgeb. §§ 181, 182.)

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially § 95, 1) are connected with substantives in three different ways. They stand either (a) in the *constr. st.* before the substantive, יָמֵי שְׁלֹשָׁתַיִם, *three days*, prop. *triad of days*; or (b) in the *absol. st.* before it, after the manner of adverbs, בְּנֵי שְׁלֹשָׁה, *three sons*, (comp. also § 111, 2;) or (c) in the *absol. st.* after it (in the later books, where the adverbs also are so construed), בְּנוֹת שְׁלֹשָׁה, *three daughters*, 1 Chr. 25:5.

In like manner the constructions שְׁנָה שְׁנָה, Gen. 17:17, and מֵאֵת שְׁנָה, 25:7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings 22 : 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive are regularly joined with the singular, and when they follow it with the plural. The first is the more frequent construction; e. g. Judg. 11 : 33, עֶשְׂרִים יָר, *twenty cities*; on the contrary, אֲמֹת עֶשְׂרִים, *twenty cubits*, 2 Chr. 3 : 3 seq. The plural *may* be used in the first case (Ex. 36 : 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form only with certain substantives, which there is frequent occasion to number, as יום, *day*, יָמָה, *year*, אִישׁ, *man*, &c., (comp. "four foot deep," "a thousand pound;") e. g. עֲרֹבְתָה עִשָּׂר יום, Ex. 12 : 6, prop. *fourteen day*. With this exception, they are joined to the Plural, and in the later books may then stand after the substantive, (1 Chron. 4 : 27. 25 : 5.)

3. Numerals compounded of tens and units take the object numbered either after them in the Sing. as שְׁשֵׁים וְעָשְׂרִים שָׁנָה, Gen. 5 : 20, *sixty-two years*, or before them in the Plur. as in the later books, (Dan. 9 : 26;) or the object is repeated, with the smaller number in the Sing., with the larger in the Plur., as Genesis 12 : 4, הַיָּמִים וְשֵׁבַע עָשָׂר שָׁנָה, *seventy-five years*, Genesis 23 : 1, כִּמְצֹא שָׁנָה וְעֶשְׂרִים וְשֵׁבַע שָׁנִים, *one hundred and twenty-seven years*.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either in apposition with the objects numbered or in the genitive after them, as יום בְּעֶשְׂרִים וְשֵׁבַע, Gen. 7 : 11, *on the seventeenth day*, בְּשָׁנָה עֶשְׂרִים וְשֵׁבַע, *in the twenty-seventh year*, 1 Kings 16 : 10. In the latter case the word שָׁנָה is sometimes repeated, as in Gen. 7 : 11. 2 Kings 13 : 10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10; e. g. בְּשָׁנָה שְׁנַיִם, *in the second year*, in the *third year*, 1 Kings 15 : 25. 2 Kings 18 : 1, בְּחֹדֶשׁ תְּשִׁיעָה, *on the ninth of the month*, בְּחֹדֶשׁ אֶחָד, *on the first of the month*, Gen. 8 : 15. Lev. 23 : 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַיָּמִים,

the two, Eccles. 4 : 9, 12. The case שְׁבַע הַיָּמִים, *the seven days*, Judg. 14 : 17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. 20 : 16, אֶלְפֵי שֶׁקֶל כֶּהֱן, *a thousand (shekels) of silver*; so also before הָבֵנָה, *gold*: Ruth 3 : 15, שֵׁשׁ עֶפְסִים, *six (ephahs) of barley*. Thus יום is omitted Gen. 8 : 5, and הָרֶשֶׁת, 8 : 13. The number of *cubits* is often stated thus: כִּמְצֹא בְּאַמְתָּה, *a hundred cubits*, prop. *a hundred by the cubit*, Ex. 27 : 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם עָשָׂר, *two by two*, Gen. 7 : 9, 15. *One time, once*, is expressed by עָמַם (prop. *trud, beat*), Dual עָמַמְתִּים, *two times, twice*, עָמַמְתִּים, *thrice*; and also by the *fem.* forms of the cardinals, as אַחַת (and בְּאַחַת, Num. 10 : 4), *once*, שְׁתַּיִם, *twice*, שְׁלוֹשׁ, *thrice*.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 119.

USE OF THE PERSONAL PRONOUN.

(Lehrgeb. §§ 191—196.)

1. The suffix to the verb is regularly in the accusative (§§ 33, 4. 34, 1), and is the most common form of expressing the accusative of the pronoun, (see Rem.) In certain cases, however, it is used for the dative: (*a*) with intransitive verbs, as Zech. 7 : 5, הֲרַבְתִּי, *did ye fast for me?* i. e. for my benefit; Job 31 : 18, גִּדְלִי כָאֵב, *he (the fatherless) grew up to me as to a father*, i. e. with me, under my care; (*b*) with verbs of *giving* (where, however, it may be the accusative, the verb implying *to cause to receive*), Jos. 15 : 19. Zech. 7 : 5. Is. 27 : 4.

Rem. The accusative of the pronoun is *necessarily* expressed by the sign of the accusative אֵת, (*a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֵתָּה הֲרַבְתִּי, Num. 22 : 33; (*b*) when the verb has two pronouns in the accusative, and הֲרַבְתִּי אֵתָּה, 2 Sam. 15 : 25, *and shew me it*. The use of this sign with the accusative of the pronoun is not confined, however, to these cases; see Gen. 4 : 14. 15 : 13.

2. The suffixes to nouns (possessive pronouns), which are properly *genitives* (§ 33, 4), express, like nouns in the genitive (§ 113, 2), not only the subject but also the object; e. g. *הַחַטָּאת*, *the wrong done to me*, Jer. 51:35; *יְרֵאָהוּ*, *the fear of him*, Ex. 20:20; *תְּפִלָּתִי*, *the prayer to me*, Is. 56:7.

The possessive pronoun may be expressed by circumlocution, after the manner of the Syriac; Ruth 2:21, *הַיְעָרִים אֲשֶׁר לִי*, *the servants which (are) to me, for my servants*; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. 17:40. Comp. the analogous mode of expressing the genitive, § 112. In this case there is sometimes a pleonastic use of the possessive pronoun, as *בְּמִטְהוֹ שֶׁלְשֵׁלֹמֹה*, *prop. his litter of Solomon*, Cant. 3:7. comp. 1:6.

3. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns. Compare the analogous construction with the article, § 109, 1. This occurs most frequently in the case mentioned § 104, 1, where the second noun is used to express a quality of the first; e. g. Ps. 2:6, *הַר קָדְשִׁי*, *my holy mount*; Is. 2:20. 31:7, *אֱלֹהֵי כְסָפוֹ*, *his silver gods*. We seldom have the construction *נְרִיךְ זָקָה*, Ezek. 16:27, *thy lowd conduct*, comp. 18:7.

4. To the general rule (§ 33, 2) that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, (§ 33, 4); e. g. in the accusative, *גַּם אֲנִי*, Gen. 27:34, *bleſs me, me alſo*, comp. Prov. 22:19, in the genitive, *גַּם אֶתָּה*, 1 Kings 21:19, *thy blood, yea thine* (*prop. sanguis tui, imo tui*), Prov. 23:15. Ps. 9:7. So after a preposition (which is to be mentally repeated with the separate pronoun, comp. § 152, 4), as *לָכֶם*, Hag. 1:4, *for you, for you*; *כִּי אֲנִי*, 1 Sam. 25:24, *on me, on me*; *יָאֵל מִלְּפָנֶיךָ אֶתָּה*, 2 Chron. 35:21, *not aqainst thee*. On the same principle is to be explained Gen. 4:26, *הוּא גַם הוּא*, *to Seth, to him alſo*, and 10:21.

5. Sometimes masculine pronouns are used

with reference to feminine substantives, (probably an inaccuracy of the colloquial language, which passed into that of books;) e. g. Ruth 1:22. Cant. 6:8. Ex. 1:21. The reverse also occurs, though less frequently; Deut. 5:24. 2 Sam. 4:6.

§ 120.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

(Lehrgeb. § 200.)

1. The demonstrative *הַ* (as well as *הוּ*, *הִי*) has also, especially in poetry, the force of the relative; comp. in Eng. *that* for *which*; e. g. Ps. 104:8, *to the place, הַיְדָרְתָּ לָהֶם הַ*, *which thou hast destined for them*. It is even employed (like *אֲשֶׁר*, § 121, 1) to give a relative sense to another word; e. g. Ps. 74:2, *mount Zion בּוֹ הַ*, *on which thou dwelleſt*.

הַ is used adverbially (*a*) for *here, there*, *הַהִיא*, Cant. 2:8, *ſee there!* and then merely as an intensive particle, especially in questions, as *הַלָּמָּה הַ*, *wherefore then?* Gen. 18:13. 25:22; (*b*) in reference to time, for *now*, as *הַ* *שָׁנַיִם*, *now (already) twice*, Gen. 27:36.

2. The interrogative *מִי* may stand in the genitive, as *מִי הִיא*, Gen. 24:23, *whose daughter?* It is also, as well as *מָה*, used indefinitely for *any one whoever, anything whatever*. Job 13:13.

For the use of *מָה* in a form of negative command, see § 150, 2, first note.

§ 121.

USE OF THE RELATIVE PRONOUN.

(Lehrgeb. §§ 197—199.)

1. The pronoun *אֲשֶׁר* often ſerves merely as a *ſign of relation*, i. e. to give a relative ſignification to ſubſtantives, adverbs, or pronouns; e. g. *אֲשֶׁר — אֶת־עַפְרָיִם*, Gen. 13:16, *quem pulverem*; *אֲשֶׁר — שָׁם*, *there*; *אֲשֶׁר — שָׁמָּה*, *thither*; *אֲשֶׁר — מִשָּׁם*, *whither*; *אֲשֶׁר — מִשָּׁם*, *thence*; *אֲשֶׁר — מִשָּׁם*, *whence*. In the ſame manner the Hebrew forms the oblique caſes of the relative pronoun *who, which*, viz. —

Dative, *לוֹ*, *to him*, *לוֹ אֲשֶׁר*, *to whom*; *לָהֶם*, *to them*, *לָהֶם אֲשֶׁר*, *to whom*.

Accuſative, *אֹתָהּ*, *her*, *אֹתָהּ אֲשֶׁר*, *whom, (quem, quam.)*

With prepoſitions, *בּוֹ*, *therein*, *בּוֹ אֲשֶׁר*, *wherein*; *מִכֶּנֶס*, *therefrom*, *מִכֶּנֶס אֲשֶׁר*, *wherefrom*.

Genitive, *לְשׁוֹנוֹ*, *whose language*, Deut. 28:49; *לְשׁוֹנוֹ אֲשֶׁר*, *whose wings*, Ruth 2:12.

The accusative *whom* may, however, be expressed by אֲשֶׁר alone, as in Gen. 1 : 31.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used; e. g. Gen. 45 : 4, אֲשֶׁר אֵינִי; Num. 22 : 30, אֲשֶׁר יָצִי; Is. 41 : 8, *Jacob*, אֲשֶׁר בְּרַחֲמֶיךָ, *whom I have chosen thee*.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects by one or more words, as אֲשֶׁר הָיְתָה לָּךְ, *where was* —, Gen. 13 : 3. But seldom are they written together as in Ex. 20 : 21.

2. The English language admits the combinations *he* (or *she*) *who*, *that which*, *those who*, where the Hebrew employs only אֲשֶׁר (§ 122, 2), and where we are to supply before it the personal or demonstrative pronoun, as in Latin *is* before *qui*; e. g. Num. 22 : 6, וְאֲשֶׁר תִּפְאַר, *and (he) whom thou cursest*; Ex. 20 : 4, *thou shalt not make for thyself an image, אֲשֶׁר בַּשָּׁמַיִם, (of that) which is in heaven*. The pronoun is always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e. g. לְאֲשֶׁר, *to him who*, Gen. 43 : 16, and *for them who*, 47 : 24; אֲתֵּי אֲשֶׁר, *him who, that which, and those who*; מֵאֲשֶׁר, *from or of those who or which*, Is. 47 : 13; בְּאֲשֶׁר, *prop. according to that which, hence, as*.*

Sometimes the idea of place or time is also to be supplied, as בְּאֲשֶׁר, *in (that place) where*, Ruth 1 : 17; מֵאֲשֶׁר, *from (that time) when*.

The pronoun אֲשֶׁר may be omitted in all of the cases which have been specified: there is then no expression of the relative, as in the English construction *the woman I love, the book I told you of*. This omission (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. 15 : 13, בְּאֶרֶץ לֹא לְךָ, *in a land (which belongs) not to*

* I am aware of but two examples (and these have been overlooked by all grammarians as far as I know) in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. בְּאֲשֶׁר, Is. 47 : 12, for אֲשֶׁר בָּהֶם, *in which*, and אֲשֶׁר, יָדָם אֲשֶׁר, *with whom*.

them; Gen. 39 : 4, כָּל-יְשֻׁלוֹ, *all (which) was i. e. belonged, to him*, comp. v. 5, where אֲשֶׁר is inserted; Eccles. 10 : 5, comp. 6 : 1, where with the same words אֲשֶׁר is employed.*

b) When it would be merely a sign of relation; e. g. Ps. 32 : 2, *happy the man*, אֲשֶׁר יִחַד, *לא יחַד, to whom Jehovah imputeth not sin*; Job 3 : 3. Ex. 18 : 20. Frequently in specifications of time, when it would have the signification *when*; Ps. 4 : 8, עַתָּה הַגִּבֹּת וְהַחוּשִׁים רַבִּי, *in the time (when) their corn and new wine are abundant*; Is. 36 : 2. Ezek. 45 : 21.

c) When there is also an omission of the personal or demonstrative pronoun, (no. 2;) e. g. Job 24 : 19, *Shool* [sweeps away] הַקָּמָא (those who) *sin*; comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. 15 : 12, הָיָה הַמִּזְבֵּי לִי, *to (the place which) I have prepared for it*; comp. Ex. 23 : 20.

When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. *st.*; e. g. Ex. 4 : 13, בְּיַד הַשֵּׁלַח, *by the hand (of him whom) thou wilt send*; Hos. 1 : 2, הַתְּחִלָּה יָדַע יְהוָה, *the beginning (of that which) Jehovah spake*; Ps. 81 : 6, *the speech (of one whom) I knew not*; 65 : 5. Lam. 1 : 14. Jer. 48 : 36.

§ 122.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

(Lehrg. §§ 201—203.)

1. The reflexive pronoun *myself, thyself, himself*, is expressed—(a) by the conjugations Niphal and Hithpael, § 50, 2, *b.* § 53, 3, *b*;) (b) by the personal pronoun; e. g. Genesis 22 : 3, *Abraham took two of his servants*, אִתּוֹ, *with him, for with himself*; 1 Sam. 1 : 24, *she carried him up*, אִתָּהּ, *with her, for with herself*; Gen. 8 : 9. Jer. 7 : 19. Ezek. 34 : 2. 8 : 10; (c) by circumlocution; e. g. בְּתוֹכָהּ, *within herself (the inner part)*, Gen. 18 : 12; אֲנִי אֲדַע נֶפְשִׁי, *I know not myself*. Job 9 : 21.

2. When the combinations mentioned § 121, 2, are to be expressed in Hebrew, the personal or

* The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose, (see Jer. 23 : 39. Ex / 14 : 13;) though it is sometimes omitted, Ex. 18 : 20. 2 Sam. 18 : 14, especially in poetry, Ps. 18 : 3. 49 : 13, 21.

demonstrative pronoun is omitted before *אֵשֶׁת* in all cases of the singular and plural: very seldom it is expressed—(a) by the interrogative pronoun, as *כַּיֵּשֶׁת*, *that which*, Eccl. 1:9. 3:15; (b) by the article, as *הַיֵּשֶׁת*, *those whom*, 2 Kings 6:22.

Rem. 1. *Each, every one*, is expressed, when a person is meant, by *אִישׁ*, *a man*, sometimes repeated *אִישׁ אִישׁ*, Ex. 36:4, *אִישׁ וְאִישׁ*, Ps. 87:5; with reference either to persons or things, by *כֹּל*, commonly without the article, (§ 109, 1;) by repetition *בְּבֹקֶר בְּבֹקֶר*, *every morning*; by the plural *בְּבֹקֶר*, *every morning*, Ps. 73:14.

2. *Any one, some one*, is expressed by *אִישׁ*, Ex. 16:29. Cant. 8:7, and by *אָדָם*, Lev. 1:2; *anything, something*, by *כֹּל־דָּבָר* without the article. The latter is also expressed by an appropriate word *קְאוּקְהָ* formed from *וָקָה*, Gen. 22:12.

3. *Self, the same, self-same (ipse)*, is expressed, in reference to persons or things, by *הוּא*, as *הָאִישׁ הַהוּא*, Job 1:1, *this same man*; in reference to things, the noun *עֵצָה* (prop. *bone, body*, in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e.g. Gen. 7:13, *בַּעֲצָם הָיוּ*, *on the self-same day*, comp. *בְּעֵצָתָם הָיוּ*, Job 21:23, *in his very prosperity (in ipsa prosperitate)*, i.e. in the midst of his prosperity. For the same use of *אֵת* with reference both to persons and things, see § 37, 1, Rem. 3.

The Arabians, in a similar manner, periphrase the idea *self* by *eye, soul, spirit*.

4. *The one — the other (alter — alter)* is expressed by *וְהוּ* or *אֲדָר* repeated, or by *אִישׁ* with *אָח* *brother* or *רֵעַ* *friend*, and where the Feminine is required, by *אִשָּׁה*, *woman*, with *אָחוּת* *sister* or *רֵעִי* (*fem.*) *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. 13:11, and *they separated*, *אִישׁ כְּמִלּוֹ*, *the one from the other*, i.e. *from one another*; Gen. 11:3, *they said*, *אִישׁ אֶל־רֵעֵהוּ*, *to one another*; Ex. 26:3, *five curtains shall be joined*, *אִשָּׁה אֶל־אִחֻתָּהּ*, *to one another*.

Some is often expressed by the plural form alone, as *כַּיָּמִים*, Dan. 8:27, *some days*, *כַּיָּמִים*, Dan. 11:6, 8, *some years*; and sometimes by *אֲשֶׁר*, *sunt qui*, Neh. 5:2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary, accurate observation shews that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view which regards the so-called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46:4, *אֲנִי עָשִׂיתִי וְאֲנִי אֲעָשֶׂה*, *I have done it, and I will (still) bear (yon)*; and ver. 11, *אֲנִי אֲדַבַּר וְאֲנִי אֲבִיא*, *I have spoken it and will bring it to pass, I have purposed and will accomplish it*.

§ 124.

USE OF THE PRÆTER.

(Lehrgeb. § 205.)

The form of the Præter stands—

1. In itself and properly, for *absolute past time*, (*Præteritum perfectum*); e.g. Gen. 3:10, 11, *כִּי הִגִּיד לְךָ*, *who hath shewed thee?* v. 13, *where-*

* The *uncertainty*, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e.g. *dicam, dices* and *dicam, dicas*.

fore hast thou done this? comp. verses 14, 17, 22, 23. Hence frequently for the pluperfect; Gen. 2:2, *קִנְיָתוֹ אֲשֶׁר עָשָׂה*, his work which he had made; v. 5, *Jehovah had not yet caused it to rain*; 7, 9. In these two cases the Future can never be employed.

2. For the tense of narration; e. g. Genesis 29:17, *רָחֵל הָיְתָה יְשִׁיבֵהוּאֵר*, Rachel was fair in form; 3:1. 4:1; Job 1:1, *אִישׁ הָיָה בְּאֶרֶץ עֻז*, there was a man in the land of Uz. Where the sentence is connected with what precedes, the *Futurum conversum* (§ 48, 5) is more commonly employed, (126, 2.)

3. For our present tense, where this denotes a condition already long continued and still existing, or a permanent, habitual course of action; e. g. *הֵבֵן קָטָן*, he is small; *יָדַעְתִּי*, I know; Ps. 1:1, *happy the man who walks not (הַלֵּךְ) in the counsel of the wicked, nor treads (יִטְרֹף) the path of sinners, nor sits (יֹשֵׁב) in the circle of scoffers*; 119:30, 40. The Hebrew might here use the future also, as the relation of time is not taken into account, and indeed what is said has reference to all times. In such cases Præters and Futures are often used promiscuously; Psalm 1:1—3. 44:10—15. Is. 5:12. Prov. 1:20—22. Gen. 2:24.

4. The Præter, as a representative of the present, is employed also to denote the future, principally in prophecies, asseverations, assurances, the fulfilment or verification of which is, in the animated expression of the thoughts, represented as present. Is. 9:1, *the people who walk in darkness see (רָאוּ) a great light*; 5:13, *therefore my people goeth forth into captivity, (יָצְאוּ)*; 14, 17, 25, 26. 11:1, 2, 4, 6, 10. Very frequent is the prophetic formula *וַיָּבֵינָה בַיּוֹם הַהוּא*, and it comes to pass in that day, Is. 11:11. In all such representations the *Præt.* is interchanged with the *Fut.* and the *Fut. convers.*; see e. g. Is. 5.

In Arabic, the Præter preceded by the particle *jam, dudum* (جاء) is employed in the expression of a promise. Thus it is said, *I have already given it to thee*; as much as to say, *it is as good as done*.

5. Of the relative tenses, those are expressed by the Præter in which the past is the principal idea, viz.—(a) the imperfect subjunctive, (which is also expressed by the Future, § 125, 5;) c. g. Is. 1:9, *בְּהָרֹם הָיְתָה לְעִמְבֹּרָה דְּמִינָהּ*, we should have been [essemus] as Sodom, we should have been

like Gomorrha; Job 3:13; (b) the pluperfect subjunctive, e. g. Is. 1:9, *לוֹלֵי הוֹרֵר*, if he had not left; Num. 14:2, *לוֹ בָקָנוּ*, if we had but died! (ל) with the Future would be, if we might but die! § 133, 2;) Job 10:19, *לֹא הָיִיתִי אֲדֹרָה*, I should be as if I had never been; (v) the future perfect (*futurum exactum*), e. g. Is. 4:4, *אִם רָחַץ*, when he shall have washed away, prop. when he hath washed away; comp. 6:11.

6. In the cases hitherto considered, the Præter stands by itself, without any immediate dependence on what precedes. But this tense is in Hebrew very often attached (commonly by the conjunction ו) to a Future or an Imperative. It is then employed to continue the expression of command, or the announcement of something future, by an easy transition, in the progress of the discourse, from the Imperative or Future to the form of simple narration by the Præter. Is. 1:30, *ye shall be as the terebinth 31, and then is [has become] (הָיָה)*. . . . ; Gen. 6:21, *וְהָיָה לָךְ וְלִבְנֵיךָ*, prop. take for thyself, and then thou gatherest; 27:43, 44. 6:14. So also where the Future stands for the Present subjunctive: Gen. 3:22, *וַיִּשְׂלַח יָדוֹ וַיֹּאכַל*, lest he put forth his hand, and takes and eats, for and take and eat; 32:12. The Hebrew put only the first verb in the tense required by the sense, the rest he connected with it in the simplest and readiest form. On the similar use of the Infinitive absolute, see § 128, 4, a.

In almost all the instances adduced of this use of the Præter, it is connected with the preceding verb by *Vav*, and has the accent on the final syllable, (see § 44, Rem. 3.) Yet there occur examples—

a) In which it is not thus connected by *Vav* when the Imperative is followed by the Præter in the poetic parallelism, Ps. 4:2. 7:7.

b) In which it is preceded not by the form of the Future, but by some other mode of indicating futurity. Ex. 16:6, 7, *וַיִּבְרָא וַיִּלְמַד*, at evening, then ye learn; 17:4, *וַיִּבְרָא וַיִּלְמַד*, yet a little while, and they stone me. Isaiah 2:12. 1 Sam. 20:18.

§ 125.

USE OF THE FUTURE.

(Lehrgeb. § 206.)

The significations of the Future are even more various than those of the Præter. The uncertainty attending the use of it is obviated to

some extent, however, by the variations in its form (*Futurum figuratum*), given in § 48, for the expression of its different significations, (§ 126.) But since many of its forms exclude these variations, as has been shewn in treating of the verb, the common form is often found in almost all the relations in which the varied Future is employed.

The form of the Future stands—

1. For the proper future, (*futurum absolutum*;) Gen. 9 : 11, לֹא יִהְיֶה יוֹד מַבּוּל, *there shall not again be a flood*; also for the future with relation to some past event or period of time, as 2 Kgs. 3 : 27, *the first-born who was to reign, (regnaturus erat.)*

2. For present time; 1 Kings 3 : 7, לֹא אֵרְעֵ, *I know not*; Is. 1 : 13, לֹא אֶכְלֵ, *I cannot bear*. It is employed especially in the expression of general truths which have no relation to time; e. g. Prov. 15 : 20, בֶּן הַחָכָם יִשְׂמְחָ אָב, *a wise son rejoices his father*. Here the Præter may also be employed, (§ 124, 2.)

In the same formula is used sometimes the Præter and sometimes the Future, but not necessarily without any difference of meaning; e. g. Job 1 : 7, מֵיָמַין תָּבֵא, *whence comest thou?* Gen. 16 : 8, מֵיָמַיךָ בָּאת, *whence didst thou come?*

In the modern Arabic the Future bears the name of Present.

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. The shortened or lengthened Future is preferred here when the form permits, (§ 48.)

a) After particles signifying *that, that not* (*ut, ne*), as לִמְצֵיךָ אֶשְׁרָ, *that, that not*;* e. g. לֵמָוֶת תָּמָן תָּמִיתוּן, *lest ye die*; דֵּעוּן תִּהְיֶינָה, *that ye may live*.

b) For the Optative. When the form cannot be lengthened or shortened, it is followed by the particle אִם; e. g. תִּסְרַחֲנָה, Ps. 7 : 10, *O that might cease* —! תִּדְבַר־נָא עֲבָדְךָ, Gen. 44 : 18, *might thy servant speak, for let thy servant speak*.

c) For the Imperative, the place of which it always supplies in *negative* commands or prohibitions. When it is dehortatory it is preceded by אַל, as אַל-תִּירָא, Gen. 46 : 3, *fear not*;

when it expresses prohibition, by לֹא, as לֹא תִגְנוֹב, Ex. 20 : 15, *thou shalt not steal*. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice (Ex. 21 : 2, 18), the forms of which are not in use, (for the only exceptions see § 46, second note.)

d) For the so-called Potential, where we use *may, can, must, could, should, &c.*; e. g. Ps. 22 : 9, יִצְלַחֲנוּ, *he may (let him) deliver him, rescue him*; Is. 5 : 19, אָכַל הָאֶמֶל, Gen. 2 : 16, *thou mayst eat*; מִי אֵינִי, Prov. 20 : 9, *who can say?*

4. Even for the past, which in lively representation is conceived as present. It is thus used—

a) After the particles אָז, *then*, אֲמָרָה, *not yet*, אֲמָרָה (when not yet) before; e. g. אָז דִּבְרַת יְהוֹשֻׁעַ, Jos. 10 : 12, *then spake Joshua*; אֲמָרָה יְהוָה, Gen. 2 : 5, *there was not yet*; אֲמָרָה הֵבִיא, Jer. 1 : 5, *before thou camest forth*. Compare the use of the Præt. and Fut. in the same sentence, 1 Sam. 3 : 7. The Fut. retains its proper signification when אָז means *then*, and refers to future time, (Ex. 12 : 48.)

b) Often also of customary or continued action, and in extended representation, — for the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job 1 : 5, *thus did (וַיַּעַשׂ) Job continually*; 1 Kings 5 : 25, Gen. 2 : 6, 10, 25. Hab. 2 : 1.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. 23 : 4, אִם-יִי אֶיִן, . . . לֹא אֶרְאֶה, *even if I should go . . . I should not fear*; Job 5 : 8, *I would apply unto God, (were I in thy place;)* 10 : 18, *I had died, and no eye had seen me*.

It is mere inaccuracy of expression when it is employed e. g. for the future perfect, just as in English we often use the present; Gen. 29 : 8, *until they are collected, for shall have been collected*.

§ 126.

USE OF THE FUTURUM FIGURATUM AND CONVERSUM, (THE VARIED AND CONVERSE FUTURE.)

(Comp. § 48. Lehrs. S. 870 ff.)

1. The paragogic Future is used almost exclusively in the first person. The syllable ה־,

* When these particles have a different signification, the Future is not used; e. g. מֵיָ, *because*, with the Præt. Judg. 2 : 20.

from which it is named, is expressive of *purpose, endeavour* (see § 48, 3), and hence this form is employed—(a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. 31:8, *וְאֶתְּמָר וְאֶשְׂמָחַד*, *let me be glad and rejoice!* 2:3, *בָּרְכֵנוּ יְיָ*, *come! let us break asunder.* Also, with less emphasis, in soliloquy; Ex. 3:3, *וְאָמַרְתָּ אֵלַי וְאָמַרְתָּ אֵלַי*, *I will go now and see;* Gen. 32:21. (b) To express a wish, a request, (for leave to do something;) Deut. 2:27, *וְעָבַרְתָּ*, *let me pass through;* Num. 20:17, *אֲפָרָא*, *let us pass through I pray thee.* (c) When an object or design is to be expressed by the verb, and the conjunction *that*, *in order that* (commonly ׀), precedes; Gen. 27:4, *bring it hither*, *וְאֵינִי*, *that I may eat;* 29:21. 42:34. Job 10:20. Less frequently (d) it stands in conditional sentences with *if*, *though*, expressed or implied, Job 16:6. 11:17. Ps. 139:8. It also stands (e) after *Vav conversive*, § 48, 5.

In Jeremiah it is used to give force and emphasis of almost every kind; 3:25. 4:19, 21. 6:10.

2. The shortened Future is used principally—(a) in the expression of command, wish, as *וְהוֹצֵא*, *proferet*, Is. 61:11, *וְהוֹצֵא*, *proferat*, Gen. 1:24; (b) to express prohibition and negative entreaty, as *אַל-תִּשְׁחָד*, *destroy not*, Deut. 9:26, and also negative assertion, Deut. 18:16. Job 20:17; (c) after the conjunctions *that*, *in order that*, *וְיָמֹת*, *that he may die*, *וְיָרֶם*, *that he may remove*, Ex. 8:8. 10:17; (d) after *Vav conversive*, § 48, 5.

Only the poets use this form with the signification of the proper future; Job 18:12. 20:23. 24:14. 27:7. 33:21.

3. The converse Future (*Futurum conversum*) (וְהָיָה) is properly, according to § 48, 5, a tense of narration (*it happened that he killed*), but with the *Vav copulative* included, (*and it happened that he killed*, § 48, 5, second remark.) Hence it is the usual form where anything is mentioned in connexion with what precedes, the narration commencing with the Præter and proceeding with the converse Future.* Gen. 1:1, *in the beginning God created* (Præter). . . .

* Perhaps with reference to the *priority in time* of the action described by the Præter, the mind of the narrator passing to those next described as posterior or relatively future.—Tr.

3, *וַיֹּאמֶר אֱלֹהִים*, *and God said.* As a Præterite it is also used—

a) Like the Præter. and Fut., § 124, 3, for the Present, (*and it happens that*—;) hence in representations of the actual present, especially with reference to a continued state or course of action. Is. 2:7, *and his land is full* (וְהָאֲרָזִים) *of silver and gold;* v. 8, 15. 2 Sam. 19:2. Hence—

b) In animated representation of the future, with præterite and future forms interchanged, (§ 124, 4;) Is. 2:9. 5:15, 16, 25. 9:5, 10, 11, 13. 22:7, 8. Gen. 49:15.

Like the Præter (§ 124, 5, b), it is also an inaccurate expression of the Pluperfect subjunctive, as *it had been* = *it would have been.* Is. 48:18, 19.

§ 127.

THE IMPERATIVE.

(Lehrgeb. § 208.)

1. The Imperative expresses not only command, but also exhortation (Hos. 10:12), entreaty (sometimes with *אֲפָרָא*, 2 Kings 5:22. Is. 5:3), wish (Ps. 8:2, and with *אֲפָרָא*, Gen. 23:13), permission, (2 Sam. 18:23. Is. 45:11.) It is employed especially in *strong assurances*, (*comp. thou shalt have it*, which expresses both a command and a promise;) and hence in prophetic declarations, as Is. 6:10, *thou shalt make the heart of this people hard*, for *thou wilt make.* These may be either *promises*, Ps. 128:5, *thou shalt see* (וְרָאִיתָ) *the prosperity of Jerusalem;* Is. 37:30. 65:18. Ps. 22:27. Genesis 20:7, or *threatenings*,* Is. 23:1, *wail, ye ships of Tarshish, for ye shall (will) wail;* v. 2, 4. 10:30. 13:6. In all these cases the use of the Imp. approaches very near to that of the Fut. which may therefore precede (Gen. 20:7. 45:18) or follow it (Is. 33:20) in the same signification.

2. We may hence explain the peculiar use of two imperatives: (a) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on condition of obedience, e.g. Gen. 42:18, *וְהָיָה וְרָאִיתָ*, *this do, and (ye shall) live;* Prov. 20:13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread;* Ps. 37:27.

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo*, Plaut. Curculio, IV. 4, 12.

Prov. 7:2. 9:6. Job 22:21. Is. 36:16. 45:22. Hos. 10:12; (*b*) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second declares the consequences; Is. 8:9, רָעַשׁ יְמִים חָדָשׁ, *rage ye people, ye shall soon be dismayed*; Joh 2:9, בָּרַךְ אֱלֹהִים וּמָת, *praise God (if you will) and die*; Is. 29:9. In the second member, the Fut. also may be used; Is. 6:9. 8:10.

Rem. 1. How far the Præter. and Fut. may be employed to express command has been shewn § 124, 6, and § 125, 3, c.

2. It is very doubtful whether the form of the Imp. is used, as some grammarians maintain, for the third as well as for the second person (*let him kill*), like the Latin *amato*. Among the examples adduced of this usage is Gen. 17:10, הַמּוֹל לְכֶם פְּלִיזֶר, *let every male among you be circumcised*. In verse 12 נִמַּל is used. But the sense is the same if we regard הַמּוֹל as an Infinitive, (§ 128, 4, *b*, *γ*.) Equally indecisive are the other examples, viz. Gen. 31:50. Is. 45:21. Ps. 22:9.

§ 128.

USE OF THE INFINITIVE ABSOLUTE.

(Lehrgeb. § 209.)

The Infinitive absolute is employed, as has been remarked § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither connected with a following genitive nor dependent on a preceding nominative or particle.* The most important cases in which it is used are—

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. 42:24, לֹא אָבִו הָיִךְ, *they would not go*; 7:15, לְיָדָעוּ אֵיךְ לְבָרֵךְ וּלְבָרֵךְ אֵיךְ לְבָרֵךְ, *until he learn to refuse the evil and to choose the good*; Jer. 9:4. Here, however, the Inf. constr. is often used, § 139, 1.

In the same construction is Isaiah 22:13, הֲרֹג בְּרִיךְ וְשִׂחוֹשׁ, *behold! joy and gladness*,

* Where the Inf. constr. is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְלִשְׁתֶּה, *to eat and (to) drink*, Ex. 32:6. comp. 1 Sam. 22:13. 25:26. Jer. 7:18. 44:17. This case is strictly analogous with that explained § 119, 4. Comp. also no. 4, *a*, of this section.

וְשָׁחַן הַבָּקָר, *the slaying (prop. to slay) oxen, the slaughtering sheep, the coting flesh, the drinking wine*, (where the Inf. is a mere accusative governed by הַבָּקָר); 5:5, *I will tell you what I will do to my vineyard*, הָרָדַף קִשְׁוֹנָתוֹ . . . שְׂרֹץ יָנְרוֹ, *the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do*.

2. When it is in the accusative and used adverbially,* (the Latin *gerund in do*;) e. g. הַשָּׂבַב, *bene faciendo for bene*, הַרְבֵּה, *multum faciendo for multum*. Hence—

3. When it is used with a qualifying force in connexion with a finite verb.

a) It then stands most commonly before the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. 20:6, נִשְׂאָל, *he urgently besought of me*; Genesis 43:3, הִשְׁתַּחֲוֶה לָנוּ, *he strictly charged us*; 31:30. A very clear example is in Amos 9:8, *I will destroy it [the kingdom] from the surface of the earth, except that I will not utterly destroy (הַבְּשִׁימִי אֶת־בֵּית־יַעֲקֹב) the house of Jacob*. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts. Genesis 37:33, אֶךְ כִּי־הָיָה בְּיָדֶיךָ, *he is surly torn in pieces*; 3:4.—43:7, *could we (then) know?* 37:8, *will thou (perhaps) rule over us?* 31:30, *now then go (הֲלוֹךְ הַלְנֶכָה) since thou so earnestly longest, (נִקְרָחַן נִמְסַחֵת)*; Judg. 15:13, *we will bind thee, but we will not kill thee*; 2 Sam. 24:24.

b) When the Inf. stands after the finite verb, this connexion generally indicates continued action. Is. 6:9, שָׁמְעוּ שְׂמִיעוּ, *hear on continually*; Jer. 23:17.—Gen. 19:9, וְהָיָה שָׂמוֹעַ, *and he must be always playing the judge!* [perhaps, *and he must needs be judge!*] Two Infinitives may be thus used; 1 Sam. 6:12, הָלְכִי הַלֹּךְ וְיָנִיעוּ, *they went going on and loving, for they went on loving as they went*; 1 Kings 20:37. Instead of the second Inf. is some-

* On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in this case, the sign of the Accusative. In general, the Inf. absol. answers in most cases (see nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which no. 4 also is to be referred.

times used a finite verb (Josh. 6:13), or a participle, (2 Sam. 16:5.)

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it qualifies, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. 22:17. Jer. 22:10. Gen. 31:15. 46:4. Dan. 10:11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arabic always *after*, the finite verb. When a negative is used it is commonly placed between the two (Ex. 5:23), seldom before them both, (Gen. 3:4.)

2. With a finite verb of one of the derived conjugations may be connected not only the Inf. absol. of the same conjugation (Genesis 17:13. 40:15), but also that of Kal (e. g. בָּרַךְ, Gen. 37:33), or of another of the same signification, (Lev. 19:20.)

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*; e. g. Gen. 26:13, וַיֵּלֶךְ הָלֶךְ וַיִּגְדַּל, *he became continually greater and greater*. 2 Sam. 5:10.—Gen. 8:3, וַיִּשָׁב הַמַּיִם . . . הָלֶךְ וַיִּשָׁב, (no. 2), *and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. 2:26, וַיִּגְדַּל הַיָּתֵם וַיִּבְרַךְ הַיָּתֵם, *the child Samuel went on increasing in stature and in favour . . .*; 2 Sam. 3:1. 17:41. 2 Chron. 17:12.) The same mode of expression is found in the French: *la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.—

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to person and tense, the others being in the Infinitive with those distinctions implied, (comp. § 119, 4. § 124, 6;) e. g. with the *Præt.* Dan. 9:5, בָּרַחְנוּ וַיִּזְכֹּר, *we have rebelled and (we have) turned away . . .* Gen. 41:43, *he caused him to ride in the second chariot, וַיָּרֶם, and placed him . . .* Jer. 14:5.

Esth. 9:6, 12. Eccles. 8:9; with the *Fut.* Jer. 32:44, *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses, (three Infinitives.)* Num. 15:35. 33:3. [?]

b) It may stand at the beginning of the sentence or construction without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb) serves for a short and emphatic expression of any tense and person which the connexion requires; e. g. it stands (*a*) for the *Præt.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. 21:5, בָּרַךְ הַשִּׁלְחָן אֶת־הַמַּדְשֵׁת אֶת־הַשֵּׁהוֹ, *to prepare the table, to set the watch, to eat, to drink, (sc. this they do), for they prepare, &c.* Hos. 4:2; (6) for the *Fut.* 2 Kings 4:43, אֲכַל וְהוֹרַ, *an eating and a leaving thereof!* (sc. shall there be;) 1 Kings 22:30, (I will) *disguise myself and go;* (7) most frequently for the emphatic *Imp.* (comp. § 46, note *), as Deut. 5:12, שָׁמֹר, *to observe, (sc. thou art to, ye are to);* so Ex. 20:8, זָכוֹר, *remember;* hence, with the full form, שָׁמֹר הַשְּׁמִירָן, Deut. 6:17. 11:22; זָכַר הַתֵּיבָה, 7:18; אֲכַל וְשָׁתוּ, Is. 22:13, *to eat and to drink!* (sc. let us eat and drink.)

Rem. 1. The *Inf.* for the finite verb is seldom found in connexion with the subject, as in Job 40:2. Ezek. 1:14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. 60:14, where it is used adverbially like the *gerund in do*, (no. 2;) Ruth 2:16, לֶחֶם, and Num. 23:25, קָב, where it is connected with a finite verb, (no. 3.)

3. In like manner the poets use also verbal nouns (originally infinitives) for the finite verb. Gen. 49:4, *Reuben, my first-born . . .* פִּתַּח מַיִם, *a boiling over as of water!* (sc. there was,) for *thou didst boil over*, [see פִּתַּח, Lex. Man. Lat.] Judg. 5:8. Is. 8:5. [?]

§ 129.

INFINITIVE CONSTRUCT.

(Lehrgeb. §§ 210, 211.)

1. The *Inf. constr.* as a verbal substantive (§ 45, 1) is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found (*a*) in the nominative as the subject of the sentence,

Genesis 2:18, *יָדָה הָאָדָם לְבָדוֹ הָיָה הָאָדָם לְבָדוֹ*, *it is not good* (lit. *the being of man in his separation*) *that man should be alone*; (b) in the genitive, Gen. 29:7, *וַיֵּדָע הָאָדָם*, *tempus colligendi*;* (c) in the accusative, 1 Kings 3:7, *אֲנִי עֹשֶׂה לָבוֹא*, *I know not (how) to go out and to come in*, prop. *I know not the going out and coming in*. In this case the *Inf. absol.* may be used, § 128, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἰραι* for example, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. Gen. 2:4, *וַיִּבְרָא אֱלֹהִים*, *when they were created*, prop. *in their being created*. Jer. 2:35, *בְּלִי אֲמַרְתָּ*, *because thou sayest*, prop. *on account of thy saying*. Gen. 27:1, *וַיִּבְרָא אֱלֹהִים*, *his eyes were dim*, *בְּרִיאָהוּ*, *so that he could not see*; comp. the use of *כִּי* before a noun to express *distance from*, and the *absence or want of a thing*, (*absque, sine*.) The lexicon must be consulted for particular information on the use of the different prepositions.

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the ellipsis of *הָיָה*) signifies (1) *he is about to do*, *intends or purposes to do*, and *he is intent upon*, *is eager to do*, (comp. *I am to play*.) Genesis 15:12, *וַיֵּדָע הָאֱלֹהִים*, *and the sun was about going down*. Hence it serves for a periphrasis of the *Fut.* *וַיִּבְרָא לַיהוָה*, 2 Chron. 26:5, *he served God*, *intentus erat cultui divino*: without *הָיָה*, Is. 38:20, *דָּהָה לְרוֹשְׁשֵׁי*, *Jehovah saveth me*; 21:1. 44:14. Prov. 19:8. comp. 16:20. (2) *It is to do for it is to be done*. Jos. 2:5, *וַיִּבְרָא הָאֱלֹהִים*, *and the gate was to shut for was to be shut*. More commonly *הָיָה* is omitted; 2 Kings 4:13, *מָה לַעֲשׂוֹת*, *what is to be* [can be] *done*; Is. 10:32. 2 Chr. 19:2. (3) *He was able to do*. Judg. 1:19, *יָדָה לְהוֹרִישׁ*, *he could not drive out*; comp. the Latin *non est solvendo*.

2. The Hebrew writers frequently pass from the Infinitive construction (described in no. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Amos 1:11, *וַיִּבְרָא אֱלֹהִים*—*וַיִּשְׁתַּח וַיִּשְׁתַּח*, *because he pursued—and stifled his compas-*

sion. Gen. 39:18, *וַיִּבְרָא אֱלֹהִים*, *when I raised my voice and cried*. Is. 5:24. 8:11. Comp. the participial construction, § 131, 2.

§ 130.

CONSTRUCTION OF THE *INF. CONSTR.* WITH THE GENITIVE AND THE ACCUSATIVE.

(Lehrgeb. § 212.)

1. The Infinitive governs the proper case of the verb, and hence, in transitive verbs, it takes the accusative of the object; Is. 22:13. Num. 9:15. Even the verbal nouns retain the same regimen, as *וַיִּבְרָא אֱלֹהִים*, Is. 11:9, *knowledge of Jehovah*, prop. *the knowing Jehovah*. The subject follows it in the genitive, as *וַיִּבְרָא אֱלֹהִים*, Judg. 13:20, *the going up of the flame*; *וַיִּבְרָא אֱלֹהִים*, 1 Sam. 23:6, *at the fleeing of Abiathar*. It is seldom construed thus with the object, as *וַיִּבְרָא אֱלֹהִים*, *to do justice*. Mic. 6:8.

The suffixes to the *Inf.* follow the same rules. Thus the object is expressed by the verbal suffixes (accusatives), as *וַיִּבְרָא אֱלֹהִים*, Ex. 2:14, *to kill me*; *וַיִּבְרָא אֱלֹהִים*, 1 Sam. 27:1, *to seek me*, comp. 1 Chron. 12:17; the subject by the nominal suffixes (genitives), as *וַיִּבְרָא אֱלֹהִים*, Ps. 4:2, *my calling*. Hardly correct is *וַיִּבְרָא אֱלֹהִים*, *at my return*, Ezek. 47:7, for *בְּשׁוּבִי*.

2. What we have given as the common construction for the subject and object is always observed when they are both expressed in connexion with the Infinitive. 1 Kings 13:4, *וַיִּבְרָא אֱלֹהִים*, *upon the king's hearing the word of the man of God*. Gen. 13:10, *וַיִּבְרָא אֱלֹהִים*, *before Jehovah destroyed Sodom*. Compare 2 Sam. 3:11. Ezek. 37:13. So if the verb governs two accusatives, as *וַיִּבְרָא אֱלֹהִים*, Gen. 41:39, *since God hath caused thee to know all this*.

The genitive of the subject properly stands next after the *Inf.*; sometimes, however, the accusative of the object intervenes, as in Is. 20:1, *וַיִּבְרָא אֱלֹהִים*, *when Sargon sent him*; 5:24. Ps. 27:2. 56:1.

§ 131.

USE OF THE PARTICIPLE.

(Lehrgeb. § 214.)

1. The only existing form of the Participle is used to express all the relations of time (as *מָדָה*, *dying*, Zeck. 11:9; *הַמָּדָה*, *he who has died, dead*; *הַמָּדָה*

* It is also in the genitive in those cases where it is dependent on a preposition (see no. 2) which is properly a noun in the *constr. st.* §§ 99 and 101.

who is to die, Gen. 20:3), though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*; e. g. נֹרָא, *nectundus, terrible*, Psalm 76:8; כְּהֹלֵל, *laudandus, worthy to be praised*, Ps. 18:4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes,

a) Most frequently the *Present*:* Eccles.

1:4, רֹוֹר הַלֵּךְ דָּוָר בָּא, *one generation goes, another comes*; v. 7, כָּל-הַנְּחָלִים הַלְּוִיִּם, *all the rivers flow . . .* Genesis 4:10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connexion with the participle, as נֹרָא אֲנִי, Genesis 32:12, *I fear*, אֲנִינָנוּ יִרְאֵם, 1 Sam. 23:3, *we are afraid*; or it is appended as a suffix to the word *שׁ*, (*is*, § 36, 2), as Judges 6:36, אָמַם יִשָּׁרְבִי מִבְּשֵׁי, *if thou savest, [servaturus es.]* In the same manner it is appended, in negative sentences, to אָץ; e. g. אָם אֶנְקֵה מִיַּשְׁלַח, Gen. 43:5, *if thou send him not*.

Hence—(b) *The Future*, (conceived as present, comp. § 124, 4.) Is. 5:5, *I will tell you*, אֵת אֲשֶׁר אֲנִי עֹשֶׂה, *what I do for what I will do*. Gen. 17:19, שָׂרָה יֵלֶדְךָ לָךְ בֵּן, *Sarah bears (for shall bear) thee a son*; 19:13.

c) *The Past*, especially when it stands connected with the *Præter* in the statement of past and contemporaneous circumstances. Job 1:16, עֹד הָיָה סוֹבֵר וְהָיָה בָא, *the one (was) still speaking when another came*; v. 17. Gen. 19:1, וַיֵּשֶׁב . . . וַיָּבֹאוּ, *they came . . . and Lot (was) sitting*. But it is also used with reference to past time, and even for the *perfect Præter*, without any such connexion; e. g. Deut. 4:3, עֵינֶיכֶם הִרְאוּ, *your eyes which have seen*.†

In the later books, the verb הִנֵּה is often added in the designation of past time. Job 1:14, הִבְהִיר הָיָה הַרְשֹׁת, *the oxen were ploughing*. Neh. 1:4, נָאֲהִי צָם, *I fasted*; 2:13, 15.‡

Rem. 1. In all the three cases, a, b, c, הִנֵּה is employed before the participle for awakening special attention; e. g. (a) הִנֵּךְ הָרָה, Gen. 16:11, *behold! thou (art) with child*; 27:42.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

† For the use of the article here before the predicate see § 108, 3, Rem.

‡ In Syriac the Present and Imperfect are expressed by *interficiens ego* (comp. let. a) and *interficiens fui*.

Ex. 34:11. (b) Gen. 6:17. Is. 3:1. 7:14. 17:1. (c) Gen. 37:7. 41:17.

2. Sometimes the participle is immediately followed by a finite verb; the pronouns *that which, he who, &c.* (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. Is. 5:8, הֵי מִנְעֵי בַת גְּבִית שָׂדֵה בְּקֻדָּה, *woe to those who connect house with house, and (who) join field to field*; v. 11, 23. Prov. 2:14. 19:26. Compare the strictly analogous deviation from the Infinitive-construction, § 129, Rem. 2.

§ 132.

CONSTRUCTION OF THE PARTICIPLE.

(Lehrgeb. § 213.)

When participles are followed by the object of the action which they express, they are construed in two ways:—(1) as verbal-adjectives having the same regimen as the verbs to which they belong; e. g. Jer. 26:19, נֹרָא אֶת-יְהוָה, *one that fears Jehovah*; 1 Sam. 18:29, אֹיֵב אֶת-דָּוִד, *David's enemy, (one that hated David)*; 1 Kings 9:23, הַרְדִּים בָּנִים, *they who rule over the people*; Ezek. 9:2, לְבָשׁ בְּרִים, *clothed with linen garments*: (2) as nouns followed by a genitive, (§ 110, 2;) e. g. Gen. 22:12, נֹרָא אֱלֹהִים, *one that fears (a feaver of) God*; Ps. 84:5, יֹשְׁבֵי בֵיתְךָ, *they that dwell in (inmates of) thy house*; Ezek. 9:11, לְבָשׁ הַבְּרִים, *the one clothed with linen garments*.

This latter construction with the genitive is properly confined to active verbs, (§ 135.) The participle of the verb בָּא, *to enter in*, is also construed thus, as this verb is followed by the accusative; e. g. Gen. 23:10, בָּאֵי שַׁעַר, *those who enter in at the gate*. But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e. g. הִקְיִי עָלַי, *those who rise up against him*, —*a gainst me*, for עָלַי עָלִי, Ps. 18:40, 49. Deut. 33:11.

§ 133.

THE OPTATIVE.

(Lehrgeb. § 215.)

We have already seen (§ 125, 3, b) that the Future, especially with *He parag.*, or the participle אָ, is employed to express the Optative. It remains to mention two other forms under which it is periphrased; viz.—

1. By questions expressive of desire; e. g. 2 Sam. 15:4, *כִּי יִשְׁפָּטֵנִי שָׂדֵיךָ*, *who will make me judge? i. e. would that I were made judge!* Judg. 9:29, *כִּי יִהְיֶה אֶת־הַקָּמָה הַזֶּה בְּיָדִי*, *would that this people were placed under my hand!* Ps. 55:7. Job 29:2. In the phrase *כִּי יִהְיֶה*, the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed (a) by an accusative, as Deut. 28:67, *כִּי־יִיָּהֵן עָרֶב*, *would it were evening!* (b) by an infinitive, as Ex. 16:3, *כִּי־יִיָּהֵן מִיתָנוּ*, *would we had died!* (c) by a finite verb (either with or without ׀), Deut. 5:26, *כִּי־יִיָּהֵן יְהוָה לִנְפֹשׁ הָאֵלֶּה*, *O that they had this heart!* Job 23:3.

2. By the particles *אם*, *si*, *O si!* וְ, *O si!* especially by the latter. Ps. 139:19. The particle is followed by the *Fut.* Gen. 17:18, by the *Part.* Ps. 81:14, seldom by the *Imp.* Gen. 23:13. When it is followed by the *Præt.* the desire expressed has reference to past time, as Num. 20:3, *לֵךְ נָקֵטָנוּ*, *would we had died!*

§ 134.

PERSONS OF THE VERB.

(Lehrgeb. §§ 216, 217.)

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most common, and most readily suggested to the mind) employed with reference to objects which are feminine; e. g. *רָדַףְתָּם*, Ezek. 23:49; *גָּשְׂתִּיחֶם*, Ruth 1:8; *תַּהַרְתִּיהָ*, *thou (fem.) hast made a league*, Is. 57:8. comp. Cant. 2:7. Compare the analogous use of the pronoun, § 119. 5.

2. The third person (most commonly its *masc.* form) is very often employed impersonally; e. g. *וַיְהִי*, *and it happened*; *וַיֵּר וְיָצָא* and *וַיֵּר וַיֵּרָא* (lit. *it was strait to him*) *he was in trouble*; *וַיֵּרָא* and *וַיֵּרָא* (lit. *he became warm*). It is also employed thus in the *fem.* e. g. 1 Sam. 30:6, *וַיֵּרָא דָוִד*, *David was in trouble*. Psalm 50:3. Jer. 10:7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Eng. *they*, *one*, &c., or simply the passive voice) is expressed (a) by the 3 *pers.*

sing., e. g. *וַיִּקְרָאוּ*, *they called*; (b) by the 3 *pers. plur.*, as Gen. 41:14, *וַיִּבְרָאוּ*, *and they brought him in haste for he was brought*; (c) by the 2 *pers.* e. g. Is. 7:25, *לֹא־תָבִיא שָׁפָה*, *there shall no one go thither*: so in the common phrase *בֹּאֵךְ* or *בֹּאֵךְ*, *until one comes*; (d) by the passive voice, as Gen. 4:26, *וַיִּבְרָאוּ*, *then they began to call upon* —*.

Rem. 1. In the first case (let. a) the force of *אֵינִי* (impersonal, as we use *one*, *men*, *they*) is implied: the full construction occurs in one instance, 1 Sam. 9:9, *לְפָנֵים הָיְתָה־כִּי דָבַר הָיָה בְּיִשְׂרָאֵל*, *formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. 16:10, *לֹא־יִדְרֹךְ הַרְדֵּךְ*, *the treader shall not tread, for they shall not tread* = *there shall be no treading*.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form; e. g. *וַיִּשְׁמַחַנִי*, *I have anointed*, *וַיִּשְׁמַחַנִי*, Ps. 2:6, *I (myself) have anointed*; *וַיְבָרֵךְ*, *thou wilt bless*; 17:4. 18:29. 20:9. Job 1:10. Sometimes one or more words intervene, as Ps. 2:7. 5:8. 13:6. 18:28. 20:8. 55:17. Eccles. 1:16. But in the later writers the separate pronoun is written after the verbal form of the same person without any special emphasis, and is to be regarded as pleonastic; e. g. Eccles. 1:16, *וַיִּבְרָאֵנִי*, *init.* *וַיִּבְרָאֵנִי*; 2:11. 12:13, 15, 20. 8:15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. 1:29, *וַיִּשְׁבּוּ בְּאֵלִים אֲשֶׁר הִמְדִּיתָם*, *for they shall be ashamed of the groves in which ye delight*; where both the third and second persons are employed with reference to the same subject. [Comp. no. 3, b; q. d. *there shall be shame*, &c.] 61:7. Dent. 32:15. 17. 28. Mic. 2:3. In Job 13:28, the *third* person is probably employed *δέικτικῶς* for the first.

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job 7:3, *nights of pain have they appointed me*, *for are appointed me*, (sc. by God;) 4:19. 17:12. 32:15. 34. 20. So in Chaldee very frequently (Dan. 2:30. 3:4. 5:3) and in Syriac.

§ 135.

CONSTRUCTION OF THE VERB WITH
THE ACCUSATIVE.

(Lehrg. § 218.)

All transitive verbs govern the Accusative, (§ 116.) On this general rule we remark—

1. There are many verbs which are construed both *with* an object, and *without* one, (absolutely;) e. g. *הָבַהּ*, to weep, and to weep for, bewail; *שָׁבַח*, to dwell, and to dwell in, inhabit; *צָאָה*, to go forth, and also like *egredi* in the form *egredi urbem*, see Gen. 44:4.

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as *הָלַחַהּ* = *ροσῆν νόσον*, *עָנָה*, *עֲנֵה* = *βουλεύειν βουλήν*; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. 27:34, *וַיִּצְעַק עֲצָקָהּ וַיִּלֶּה וַיִּכְרַח*, he eried a loud and bitter cry.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as poured forth in a stream. Lam. 3:48, *בְּאֵינֶי מַיִם הֲרַד עֵינַי*, my eye flows down streams of water. Joel 4:18, *הַרְלִים הֲלִים*, the hills flow milk. So *רָזַח*, to run, to flow, Jer. 9:17, *הֲבַיִחָהּ*, to distil, Joel 4:18, and *שָׁפַחָהּ*, to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. 10:22: similar, but more hold, is Prov. 24:31, *וַיִּרְאֶה חֲמָה בָּלֶה תְּקַשְׁוִים*, and behold it (the field) has all gone up to thorns,—in spinas abit. Compare in Greek, *προροῖεν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*, [in English “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in: *וַיִּצְעַק קוֹל צְרוּלִים*, Ezek. 11:13, to ery a loud voice (comp. Rem. 1) for *to cry with a loud voice*; *וַיִּקְוֶה אֶתְכָּל מִן*, Ps. 3:5, with my (whole) voice I ery; *וַיִּתְקַח מִן*, 66:17, with my (whole) mouth I ery: so, to speak with the mouth, Ps. 17:10, with the lips, 12:3, with the tongue, Ps. 109:2; *to labour* with the hand, Prov. 10:4; *to help* with the right hand, with the hand, with the sword, Psalm 17:13, 14. 44:3. 60:7. 1 Sam. 25:26, 33;

in which cases the *accusativus instrumenti* is employed. In the same cases \ddot{z} *instrumenti* is also used (*הַקָּרָא בְּכֵף*), e. g. Ps. 89:2. 109:30, *בְּכֵף מִי*, Job 19:16; on which account it has been customary to assume, in the above examples, an ellipsis of \ddot{z} . But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παίων ζίφος*, (see Porson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. s. 110;) and that the accusative is actually dependent on the verb in these cases is clear from a comparison with those given under Rems. 1 and 2. In like manner in German, the instrument is sometimes construed as the object of the verb, as in the following examples which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klänge schlagen*, [so in English, to sound the trumpet, to play the harp.]

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German, are construed with other cases; e. g. *נָקַדָהּ*, to reply to, (like *ἀντιποιῶν τινα*, prop. *to acquaint, to inform one*;) *רָבַח*, *causam alienam agere*, (prop. *to defend him before the judge*;) *בְּשִׂיר*, *lata nuntiare alicui*, (prop. *lato nuntio eum exhilarare*;) *נָשַׂחָהּ*, to commit adultery with one, (prop. *to lie with* [comp. old Eng. *to bed*] one, adulterously;) *עָרַב*, to become surety for one, (to bad him.)

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hioph.*, *Hiithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative; e. g. *נִבְּאָהּ*, to prophesy, Jer. 25:13; *נִבְּסָהּ*, to surround (prop. *to place themselves around*), Judg. 19:22; *וַיִּתְקַח מִן*, I am made to possess, Job 7:3; *וַיִּתְקַח מִן*, to plot against (fraudulenter alicum tractare), Gen. 37:18; *וַיִּתְבַּחֵן*, to consider, Job 37:14.

2. In very common formulae the accusative after such verbs may be omitted without injury to the sense, as *בָּרַח*, for *בָּרַח בָּרַח*, to make a covenant, 1 Sam. 20:16; *שָׁלַח*, to stretch forth, se. *כַּף*, the hand, Ps. 18:17.

3. Classes of verbs which govern the accusative are, (a) those which signify *to clothe and unclothe*, as *לָבַשׁ*, to put on a garment, *עָרַב*, to put off a garment, *וַיִּתְקַדּוּ*, to put on as an ornament;

e. g. *לְגִשּׁוֹ כְרִים הַמָּאֵן*, Ps. 65:14, *the pastures are clothed with flocks*; 109:29. 104:2; (b) those which signify *fulness* or *want*, as *קָיָא*, *to be full*, *לְבָנָה*, *to be satiated*, *פָּרַץ*, *to overflow*, *הָרַב*, *to want*, *לְפָל*, *to lose*, (*children*); e. g. *וַהֲכִילָא הָרְאִיָּן*, *אִפְקָה*, Ex. 1:7, and *the land was filled with them*; *אֵילֵי יַחֲרֹן הַיְשִׁים הַיְחֹקֵם הַחֲמִיִּשָׁה*, Gen. 18:28, lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty*; *אֵפְסָל*, Gen. 27:45, (*why*) *should I lose you both together*; (e) most verbs of *dwelling*, not merely in a place (*to inhabit*) but also among a people, *with one*, as *יָכַב*, *נָזַר*, *אֲצַבְדָּה הַרְשִׁים*, Ps. 57:5, *I dwell among those that breathe out flames*; 5:5. 120:5; (d) those which express *going* or *coming* to a place, (*petere locum*); hence *בֵּיא*, with the accus. *to befall one*. Here belongs the *accus. loci*, § 116, 1.

§ 136.

VERBS WHICH GOVERN TWO ACCUSATIVES.

(Lehrgeb. § 219.)

Such are—

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative; e. g. *מָלֵאֵוּ רִחַ הַכְּכָדָה*, Ex. 28:3, *I have filled him with the spirit of wisdom*; *וַהֲלִבֵּשׁ אֹתוֹ*, Gen. 41:42, *he clothed him in (caused him to put on) garments of fine cotton*. And further; *אָגַר*, *to gird one with*, Ps. 18:33, *בִּרְךָ*, *to bless one with*, Deut. 15:14, *הָרַב*, *to cause one to lack something*, Ps. 8:6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. as *to cover* or *clothe one with anything*, (Ex. 29:9. Ps. 5:13, hence also *to sow* sc. a field with seed, *to plant* sc. a field with trees, &c. Is. 5:2, *to anoint*, Ps. 45:8; *to fill* (with), *to bestow* (upon), *to deprive* (of), (Ez. 8:17. Gen. 27:37; *to do one a favour*, or *an injury*, (1 Sam. 24:18; *to make one something* (Gen. 17:5), e. g. *וַהֲשִׁיחַ אֹתוֹ שֶׁמֶן כִּשְׂתָה קֹדֶשׁ*, Ex. 30:25, *and make it a holy anointing oil*.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings 18:32, *וַיִּבְנֶה אֶת־הַאֲבָנִים כִּזְבֵּה*, *and he built of the stones an altar, prop. built (formed) the stones into an altar*, Lev. 24:5. More striking examples of this construction are those in which the accusative of material is placed last; e. g. *כָּל־בְּלִי עָשָׂה נְהַשְׂתָּה*, Ex. 38:3, *all its*

vessels he made of brass; Gen. 2:7. Ex. 25:39. 36:14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 116); e. g. *הִקָּה שׁ לְוִי*, *to smite one on the cheek*, for *to smite upon his cheek*, Ps. 3:8; *הִקָּה שׁ נַפְשׁ*, *to smite one as to his life*, i. e. *to smite him dead*, Gen. 37:21; *to circumcise one in the flesh of the foreskin*, Gen. 17:25.

§ 137.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

(Lehrgeb. § 229.)

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea which other languages indicate by composition with prepositions, are expressed in the Hebrew either (a) by appropriate verbal-stems, as *שׁוּב*, *to re-turn*, *קָדַם*, *to pre-cede*, *הִקָּדָה*, *oc-curr*; or (b) by prepositions written after the verb [as in English], e. g. *הִקָּרָא*, *to call*, with *לְ*, *to call to*, with *בְּ*, *to call upon*; *נָפַל*, *to fall*, with *עַל*, *to fall upon*, and also [with or without *עַל*] *to fall off* (*desert*) from one party to another, with *לְפָנַי*, *to fall down before*; *הִלַּךְ* with *אַחֲרַי*, *to go after*, *to follow*.

It belongs to the lexicon to shew the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151.

§ 138.

CONSTRUCTIO PRÆGNANS.

(Lehrgeb. § 222, b.)

Sometimes a verb has an object, or stands in a construction, to which in *signification* it is not adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb employed) must be mentally supplied in order to complete the sense. This is called *constructio prægnans*, and is found chiefly in the poets; e. g. Ps. 32:8, *אֲחַזְקָה (אֲחַזְקָה) עֵינַי עָלֶיךָ עֵינַי*, *I will care for (and keep) mine eye upon thee*; 22:22, *שְׁמַע הַקּוֹרְאֵי הַבָּיִת הַזֶּה*, *hear (and save) me from the horns of the wild bulls*; Is. 14:17, *לֹא נִשְׁתַּרְוּ*, *his prisoners he did not release* (and let

go) to their homes; Ps. 89:40. This construction is found also in familiar phrases; e. g. קָבֵלָא לְלִמְתָּא אַדְרֵי דִּיקָהּ for קָבֵלָא אַדְרֵי דִּיקָהּ (lit. *implevit sequi Jehovam*) to follow Jehorah perfectly, (§ 139, Rem. 1;) Deut. 1:26.

§ 139.

CONSTRUCTION OF TWO VERBS WITH ONE ANOTHER.

When one verb serves as the complement of another, the second is construed as follows, viz. —

1. It stands in the *Inf.* either *absol.* (§ 128, 1) or (more commonly) *constr.* after the other verb; e. g. Deut. 2:25, 31, אֶחָל הָהָה, *I begin to give*; Gen. 37:5, וַיִּוְחַדְסוּ שָׂנֵא, *and they went on to hate*, [or *hated the more*;] Ex. 18:23, וַיִּבְרָךְ אֶבְרָהָם, *thou canst endure*. Still more frequently —

2. It stands in the *Inf.* preceded by לְ; e. g. Deut. 3:24, וְהִחֲלֹתָ לְתַחֲמוֹתַי, *thou hast begun to shew*; Gen. 11:8, וַיִּדְחֲלוּ לְבְנֵיהֶם, *and they ceased to build*; 27:20, וַתַּחֲרִיקִי לְכַבֵּשׂ, *thou hast hastened to find*, i. e. *hast quickly found*.

These are the usual constructions in prose after verbs signifying to begin (הוֹצֵא, הוֹצֵא, to continue (הוֹסִיף), to hasten (הִרְבֵּה), to cease (לֵבַד), to be finished (תָּקַע), so also, to make good = to do well (הוֹשִׁיב), to make much or many = to multiply (הִרְבִּה), and the like modes of action expressed, for the most part, by Hiphil; to be willing (אָבָה), to be unwilling, to refuse (בָּטָא), to seek, to strive for (רָצָה), — to be able (יָכַל), רָצָה, the latter signifying to know (how) to do, (לִמְדָה), to permit.* It is to be remarked, however, that in poetry the לְ is often omitted where it is used in prose; e. g. אָבָה, to be willing, with the Gerund, Ex. 10:27, with the mere *Inf.* Job 39:9. Is. 30:9. 42:24.†

3. It has, like the first, the form of the finite verb; they are then construed, most frequently —

* To permit one to do a thing is expressed by אָבָה לְ, and אָבָה לְ, prop. to give or grant to one to do a thing, Gen. 20:6, יָבֵן לְיִצְחָק, *I have not permitted thee to touch*.

† So after words which include an analogous verbal-idea; e. g. אֵין לְבִיא, it is not permitted to enter in; אֵין לְךָ אֵתְךָ, (poet.) there is nothing to be compared to thee, Ps. 40:6; אָבָה, ready, prepared, commonly with לְ, without it, Job 3:8.

a) Ἀσυνδίτως, both verbs being of the same mood, gender, and number. Deut. 2:24, *begin, take possession, for begin to take possession*; Illos. 1:6, וְלֹא אֶחָסֶה עִד אַחֲרָם, *I will not go on to pity*, i. e. *I will no longer pity*; 1 Sam. 2:3, אַל תִּרְבֵּנוּ, *multiply not (when) ye speak = speak not much*; Is. 53:10, וַיִּוְחַדְהָ הַשֵּׁן הַכָּאֵל הַהֵלִי, *Jehorah was pleased to make severe (lit. sick) his wound*, i. e. *to bruise him severely*; Lam. 4:14, וְלֹא יָבֵלָה, *so that they could not touch*; Job 32:22, וְלֹא יָדַעְתִּי אֲנִיכָה, *I know not how to flatter*; 19:3, וְלֹא הִבְשַׁת הַתְּרָרָה לִי, *ye are not ashamed, ye stun me = without shame ye stun me*.

The verbs which exhibit this construction are mainly the same, as the above examples shew, with those which are construed with the Infinitive and Gerund, (nos. 1, 2;) it is more rare than those given under nos. 1 and 2, and is found most frequently in poetical language, though it occurs also in common prose, as in Neh. 3:20, וְהִתְחַדְתִּי הַחֲדָתָה, *he was zealous in building*; Deut. 1:5. Jos. 3:16. Illos. loc. cit.

b) Ἀσυνδίτως, but with the second verb in the *Fut.* depending on the conjunction that implied. 1 Sam. 20:19, וְשָׁלַחְתָּ הַיּוֹם, *and cause on the third day, (that) thou come down, for on the third day come down*.

In Arabic and Syriac this construction is very common.* In Hebrew it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Isaiah 47:1, אֵל הוֹסִיפִי, *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. 22:6, וְאֵינִי אֵיכָל נִבְהֵם בּוֹ וְאֵינִי אֵיכָל, *perhaps I may be able, (that) we shall smite him, and I shall drive him out*. [See Lex. Man. נִבְהֵם, *Piel.*]

c) With וְ before the second verb; Gen. 26:18, וַיָּשֶׁב וַיִּחְזַר, *and he returned (repeated)*

* The Arabian says ^{أراد} ^{يغترس} ^{أراد} ^{يغترس}, *volebat* dilaceraret, for he would read; and so the Syrian

^{ܘܘܠܘܒܘܬܐ} ^{ܘܘܠܘܒܘܬܐ}, *volebat tolleret* (Luke 18:13), he would lift up, but oftener with the conjunction that, ^{ܘܘܠܘܒܘܬܐ} ^{ܘܘܠܘܒܘܬܐ}, he would come. The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 81. So in German, *Ich wollte, es wäre; Ich dachte, es ginge; I would it were, &c.*

and dug, for he dug again; 37:7. 2 Kgs. 1:11, 13.—Job 23:3, כִּי־יִדְעֵהוּ וְאִמְצָאֵהוּ, O that I knew (how) to find him! prop. *what to do, that I might find him*. Esth. 8:6, אֵיכָהֶן אֶעֱבֹד וְאֶעֱדוּת, how should I endure and witness, for how should I endure to witness.

In all such cases the γ denotes the strictest connexion of the two verbs for the expression of one idea. Compare in Syriac, *he went on and sent, for he sent on*, [so in familiar language, *he went on and built, for he continued building*.]

4. It takes the form of the *Part.*, Is. 33:1, שָׂדֵךְ *בְּתֹהֵיכֶךָ, when thou shalt cease as a destroyer; i. e. *to be a destroyer = to destroy*; † 1 Sam. 16:16, (though this example may be referred to no. 3, a.)

In the same manner is construed also the Verbal Adjective. 1 Sam. 3:2, *his eyes, began (to grow) dim*. Of this construction is Gen. 9:20, וַיִּהְיֶה נֹחַ אִישׁ הָאָדָמָה, and Noah began (to be) a husbandman.

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. 31:27, לָמָּה נִתְבַּחַת לְבָרְךָ, wherefore hast thou secretly fled; 37:7, שְׂבָעֶיךָ עָבְדוּ, your sheaves stood around and bowed, for bowed around; 2 Kings 2:10, לֹא־יָצְאָה לְפָנֶיךָ, thou hast dealt hardly in asking, i. e. *hast made a hard demand*; Ex. 13:15, לֹא־יֵצְאוּ מִפְּנֵי פַרְעֹה, Pharaoh would hardly let us go. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Isaiah 53:11, וְיָצְאָה יְרֵבֶכֶּה, he shall see and be satisfied (with the sight), and 66:11, *that ye may seek and be satisfied*; 26:11.—Jer. 4:5, קְרֹאוּ בְּכָל־קוֹל, means, *call ye (and that too) with the full voice = call aloud*.

2. We are not to reckon here those verbs which take after them (in place of an accusative) a sentence or clause depending on γ or אֲשֶׁר, *that*, (§ 152, 1, e;) such e. g. as *to see* (Gen. 1:4, 10), *to hear* (1 Kgs. 21:15), *to know* (Gen. 22:12), *to believe*, *to remember*,

to forget, *to say*, *to think*, *to happen*. On the omission of the conjunction before such clauses, see § 152, 4, d.

§ 140.

CONSTRUCTION OF PASSIVE VERBS.

(Lehrgeb. § 221.)

1. When a causative conjugation (*Pi'el, Hithp'el*) has two accusatives (§ 136), its passive retains only one of them, taking the other as a nominative, or including its subject in itself. Ps. 80:11, נִצַּח הָרִים צֶלֶת, the mountains are covered with its (the vine's) shade; 1 Kgs. 22:10, בְּלִבְשֵׁים בָּגְדִים, clothed with garments, (prop. *made to put on garments*;) Ex. 25:40, אֲשֶׁר־אֶעֱבֹד לְפָנֶיךָ, which was shewn thee, (prop. *which thou wast made to see*.)

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur = they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive; see § 134, note. We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. 27:42, וַיַּגִּד לְרֵבֶכָה אֶת־דְּבָרֶיהָ, they made known to Rebecca the words of Esau; 4:18, וַיִּבֹרַךְ אֶת־יְהוָה לְעַלְוַת אִשְׁתּוֹ, one bore (for his wife bore) to Enoch Irad; 21:5, וַיִּבְרָא לְיִצְחָק, at the time of bearing (*ἐν τῷ τεκεῖν*) to him Isaac; 40:20.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it, (comp. §§ 143, 144.) Is. 21:2, וְהָיוּ הַדְּרָגוֹת מִלְּפָנֶיךָ, visionem diram nunciarunt mihi, (the noun in the accus.) Dan. 9:24, septuaginta septimanas destinatur, (*מְתַחַד*); Is. 14:3.*

2. The efficient cause, after a passive verb, most frequently takes γ , *by*; as בְּרִךְ לַיהוָה, blessed of Jehovah, Ruth 2:20. Gen. 14:20. Prov. 14:20. More rare, but no less certain, is the same use of כֵּן (by which *origin, source*, in general, is often denoted), Ps. 37:23. Genesis 9:11. Is. 22:3; מִמַּנִּי, a parte, Gen. 6:13; בְּ, *by*, Num. 36:2. Is. 45:17. Sometimes this relation is expressed without a preposition; as Is. 1:20, הָרֶבֶץ הָאֲשֶׁלִי, by the sword shall ye be devoured.

* Comp. Olshausen Emendationen zum A. T., S. 24, 25.

* For בְּתֹהֵיכֶךָ (§ 19, Rem. a) *Inf. Hiph.* of תָּמַם.

† This construction also is common in Syriac (see Hoffmann Gram. Syr. p. 343, b), where it is by no means to be taken (as by J. D. Michaelis) for a Gracism.

This use of לָ to denote the *author* or *efficient cause* is not confined to cases in which it is preceded by a passive verb; e. g. לָ הָרָה לָ, *to conceive by any one*; Is. 2:12, לָ לְיָהוָה, *a day (of retribution) from Jehovah*; 1 Kings 10:1. This so readily connects itself with the other uses of לָ (§ 151, 3, c), that we may regard it as properly signifying, in these cases, *according to, after, hence in consequence of*, and thus used of the efficient cause. [Comp. Lex. Man. לָ, A, 4, c.]

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning; e. g. נָרַד, *to go down*,—spoken of a forest, *to be felled*; נָבֵא, *for to be brought up* (upon the altar), Lev. 2:12, *to be entered* (in an account), 1 Chron. 27:24; נָצַא, *to be brought out of*, Deut. 14:22.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

MANNER OF EXPRESSING THE COPULA.

The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kgs. 18:21, הָיָה הָאֱלֹהִים, *Jehovah (is) the true God*; Genesis 2:4, אֵלֶּה הַיְהוּדָה, *this (is) the history*; 2:12, זָהב הָאֶרֶץ הַהִוא טוֹב, *the gold of that land (is) good*; Is. 31:2, זֶה הוּא הַחָכִים, *yet he too (is) wise!*

More seldom the copula is expressed:—(a) By the personal pronoun of the third person הוּא, originally employed with special reference to the predicate, bringing it prominently to view, (Gen. 2:14, *and the fourth river הוּא הַיַּרְדֵּן (is) Euphrates*;) then without any such reference, and simply as a copula; e. g. Gen. 41:26, *the seven fair line הָיָה שִׁבְעָה שָׁנִים seven years (are) they*; Zech. 1:9, *מַה הֵנָּה אֵלֶּים, what these are*; Ps. 16:3. Gen. 7:2. 9:3. It is thus expressed even when the subject is a pronoun of the second person. Zeph. 2:12, הִנֵּה אַתָּם . . . אַתָּם, *also ye . . . are.** (b) By the substantive verb

הָיָה. Gen. 1:2, *and the earth was (הָיָה) waste and empty*; 3:1, *the serpent was (הָיָה) crafty*; v. 20. (c) Also in וַיֵּשׁ and וַיֵּץ (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle; see §§ 36, 2. 131, 2, a.

On the gender and number of the copula see § 144.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate, (§ 104, 1, Rem. 2); especially when there is no adjective of the signification required (§ 104, 1), e. g. וַיִּבְנוּ הַיְדֵי, *his walls (are) of wood, (are walls of wood.)* Here the substantive, which stands as subject of the sentence, is to be repeated, in the *constr. st.*, before the predicate. This full construction occurs Job 6:12, *אִם כֹּחַ אֲבָנִים כֹּחִי, is my strength the strength of stones?* exs. Cant. 1:15, *עֵינַיךְ יְהוּדָה, thy eyes (are) doves'-eyes*; Psalm 45:7, *כִּסֵּא אֱלֹהִים, thy throne (is) a throne of God = solium divinum*;* second member (with the full construction) מִטְּבִילָה שֶׁבַע מִטְּבִילָה, *a righteous sceptre is the sceptre of thy dominion*; Is. 5:29. 10:5. 29:4. Ps. 18:34.

§ 142.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE; CASE ABSOLUTE.

(Lehrgeb. § 189.)

1. The only natural arrangement of words is that of the simple sentence in calm discourse, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; e. g.—

a) The verb: Prov. 28:1, *there flee, when there is no pursuer, the wicked*. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as וַיִּבְנוּ הַיְדֵי, *they howl (to wit) the*

* But see Hengstenberg's *Christology*, vol. i. pp. 91 et seq. of Prof. Keith's translation. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c.—Tr.

† A very rare exception may be seen in Eccles. 10:10.

* So in Chaldee often; see Dan. 2:38, Ezr. 5:1.

jackals, (comp. *il vient des hommes*;) and also wherever the sentence or clause is connected with a preceding one by ׀ (of course wherever the *Fut. convers.* is employed), אָפֶסֶר or בִּי; as Gen. 3:1, *all beasts* וְיֵשׁוּר עָשָׂה ׀ *which Jehovah had made*; 2:5, בִּי לֹא הִפְסִיר ׀, *for Jehovah had not caused it to rain*.

b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. 4:13, גָּדוֹל זְכוֹנִי, *great (is) my sin*.

c) The object of the verb: the verb then immediately follows, as הִנֵּה אָפֶסֶר דְּהוּא, *thus (this) saith Jehovah*.* Ps. 27:4, אָרְהוּ שְׁאֵלָתִי, *one thing have I asked*. Very rare is the arrangement in 2 Kings 5:13, *some great thing had the prophet commanded thee*.

d) The adverbial designation, which is then immediately followed by the verb. Gen. 1:1. Jos. 10:12, אִנּוּ יָרִיר יְהוֹשֻׁעַ; Judg. 5:22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. 2:6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. 6:10, דִּבְרֵה הַתְּהִלִּי יְהוָה; 11:5. Is. 13:18. 49:6. See the author's Comment. on Is. 42:24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive or accusative of the object, or employed by way of limitation or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun, (compare *c'est moi, qu'on accusé*;) e. g. the genitive, Ps. 18:31, הִפָּאֵל הַיָּמִים נְרוּסוֹ, *God—perfect is his way, for the way of God is perfect*; 11:4. 104:17; — the accusative, Ps. 74:17, *winter and summer—thou hast made them, for thou hast made winter and summer*; Gen 47:21, אֶת־הָרֶעִים הַקְּבֵר אִתּוֹ, *the people—he transferred them*; comp. Jer. 6:19. The suffix may also be omitted, and the connexion indicated by ׀, as sign of the apodosis, [Lex. 1. e.] Ps. 18:41. comp. 2 Sam. 22:41.—Job 36:26, וְשִׁעָר וְלֹא תִקַּר, *se. יָהֵם, his years—there is no searching, (to them.)* Ex. 16:6, בָּקֶר וְרִמְקָם, *at evening, then shall ye know*. Gen. 3:5.

* We have the same form (with the mere omission of *thus*, which is here unnecessary) in the phrase so frequently inserted in prophetic discourse, אָפֶסֶר דְּהוּא, *saith Jehovah*; comp. Gen. 2:3.

The participle placed thus resembles the Latin *ablative absolute*. Prov. 23:24, יוֹדֵר הַחֵכֶם הַחָכָם, *he who begets a wise son, (i. e. when one begets, &c.,) then he may rejoice*. More frequently it is preceded by לֵאמֹר; Gen. 4:15, כִּלְהֵרֵג הֵן שִׁבְעָתָם יָקָם, *whoever shall kill Cain (for if any one shall kill Cain) it shall be avenged sevenfold*. Still more fully 1 Sam. 2:13, כִּלְיֵשׁ זָבַח וְכֹהֵן וְכֹהֵן בָּרָא, *when any one brought an offering, then came the priest's servant*; 9:11.

§ 143.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

(Lehrgeb. §§ 184—186.)

The Predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words, (*constructio ad sensum*;) partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:—

1. Collective nouns, e. g. עַם, הָי, *people*, בֵּית, *family*, and nouns used as such, as אִישׁ, *men* (§ 106, 1), are usually construed (*ad sensum*) with the Plural. Judg. 9:55, וְרָאוּ אִישׁ־יִשְׂרָאֵל, *when the men of Israel saw*. 1 Kings 20:20, וַיִּגְדְּשׁוּ אֲרָם. So when the collective is itself *fem.*, but represents individuals which are of the *masc.* gender; e. g. 2 Sam. 15:23, וְכָל־הַדָּרֶץ בִּזְכוֹת, *and the whole land (its inhabitants) wept*;^{*} Gen. 48:6. 1 Sam. 2:33; and *vice versa*, Job 1:14, הַבָּקָר הָיוּ, *the cattle (kine) were ploughing*. For examples of the predicate with the singular forms in such cases, see Gen. 35:11. Is. 2:4. comp. Mic. 4:3.

Often the construction begins with the singular (especially when the verb is placed first),† and then, when the collective is introduced, proceeds with the plural. Ex. 33:4, וַיִּשְׁמַע וַיִּתְחַבֵּא וְהָעָם, *and the people heard and mourned*; 1:20.

Collectives which designate irrational animals, or things, may take the *fem.* construction, (§ 105, 3, c.)

* Sallust. Jugurth. 14, *pars in cruce[m] acti, pars bestiis objecti*.
† Sect. 144, a.

2. On the other hand plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *Pluralis excellentie*. Gen. 1:1, 3.* Ex. 21:29, *הַמִּלְכּוֹ יָמָח*, his owner shall be put to death. So feminine forms with a masculine signification are construed with the masculine. Eccles. 12:9, *הָיָה הַקָּהֵן*, the preacher was wise.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.*, prefer the construction with the *fem. sing.*,† whose analogy with the plural we have often remarked, together with the grounds of it, (see § 105, 2, 3.) Joel 1:20, *בְּהִמּוֹת שֵׁנָה הַעֲרִיב*, the beasts of the field pine for —. Jer. 48:41, *נִלְכְּתָה הַקְּרִיָּה*, taken are the cities. Job 14:19, *הַתְּשִׁיבָה שְׂפָתֶיהָ*, its floods wash away. Jer. 49:24, *וַיִּהְיוּ אַחֲרֶיהָ*, and pains have seized upon her. The same principle applies to pronouns in connexion with their antecedents. Job 39:14. Is. 35:7. 2 Kgs. 3:3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them, (comp. *מָל* for *omnes* and *omnis*.) Prov. 3:18, *וְהִמְצִיָּה חֲפִצָּה*, and happy (is every one of) those who retain her; 27:16, *נִשְׁמְרָה עֲסָרֵיהָ*, 28:1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives and pronouns have no dual-form. Job 4:3, 4. Ps. 18:28. But the principle stated in no. 3 is true also of the Dual; Mic. 4:11.

§ 144.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject,

* *אֲדָמָה* is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. 20:13. 35:7. 2 Sam. 7:23. 1 Kgs. 19:2. Ps. 58:12. The later writers studiously avoid this construction as polytheistic; comp. Ex. 32:4, 8, and Neh. 9:18.

† Perfectly analogous is the Greek construction *τὰ πρόβητα βάλει*, where the Attics admit the plural only when persons are designated: *τὰ ἀνδράποδα ἔλαβον*. In Arabic such a plural is called *pluralis inhumanus* (not used of men), and is construed chiefly with the *fem. sing.*, like all *pluralia fracta*, (collective forms.)

which comes after, is *fem.* or *plur.*: the predicate in this case is not subject to inflexion; e.g.—

a) The verb: Is. 47:11, *בָּא עָלֶיךָ רָעָה*, there comes upon thee evil; 1 Sam. 1:2, *וַיְהִי לְפָנֶיהָ*, and Peninnah had children; Ps. 10:10, *וַיִּפְּלוּ . . . הַקְּלָיִים*, and there fall . . . the poor; Job 42:15, *וְלֹא נִמְצְאוּ נָשִׁים יָפֹת*, and there were not found women fair, &c. Often the verb may here be regarded as impersonal, as in *il vient des hommes*, (§ 142, 1, a.) More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judg. 21:21, *אִם יָצְאוּ בָנוֹת שֵׁלוֹ*, when the daughters of Shilo come forth.

b) The adjective: Ps. 119:137, *וְיָשָׁר מִשְׁפָּטֶיךָ*, and righteous are thy judgments; 66:3. 119:72. The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte*.

c) The substantive: Gen. 47:3, *וַיָּבֵא זֶאֵן עֹבְדֵיךָ*, shepherds (are) thy servants.

The copula exhibits the same deviation from the rule, when it precedes the subject.* Is. 18:5, *וְהָיָה וְהָיָה גִבְלוֹ יֵהְיֶה נָזֶה*, and the blossom has become a ripe grape; Geo. 27:39. 31:8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ezek. 14:1, *וַיִּבְנֶה אֱלֹהִים . . . וַיִּשְׁבְּבוּ לִפְנֵי* Gen. 1:14. Num. 9:6.

Rem. 1. In general, the language is sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. 33:9, *וְהָיָה אֶמְלִיָּה אֶרֶץ*, the land mourneth and languisheth; 14:9, *שָׂעַל מִתְהַחַח*, Sheol beneath is moved . . . it stirreth up the shades to (mect) thee. Examples of the *masc.* form in remote predicates, Levit. 2:1. 5:1. 20:6; in such as stand in dependent sentences, Job 6:10, *וְהָיָה אֵל הַקֵּל*; 20:26, after *וְיָ*, 6:20.

On the same principle pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents. Deut. 21:10. Jos. 2:4.

* Independently of this arrangement the copula *וְהָיָה* is retained between *plur.* and *fem.* unchanged; Josh. 13:14, *וְהָיָה נְהִלְתּוֹ*, . . . וְהָיָה נְהִלְתּוֹ, the offerings of Jehorah . . . that is his inheritance.

2. The cases in which the predicate follows the subject without conforming to it in gender and number are mostly those in which the verb is passive and is to be regarded as impersonal, (§ 140, 1, Rem.) In some instances there are special reasons for retaining the predicate in its simple form; e. g. Gen. 4:7. לְשַׁחַר הַקָּמָחָה רִבֵּץ, *at the door (is) sin,—a lurker*, (where by the *lurker* is meant the lurking lion, see Man. Lex. art. רִבֵּץ); Ecces. 2:7. וּבְגֵימָה, *verna mihi sunt*, (where לְהֵימָּה is to be understood as *I have*;) Genesis 15:17, וּבְגֵימָה הָיָה, *and DARKNESS, there became*, (with a special emphasis on the noun,—the verb standing impersonally;) Jer. 48:15. תִּקְרָא הָעָרִים וְתִשָּׂרֹף, *et urbes ejus surgunt, for tolluntur*, (שָׂרַף used passively; comp. the preceding שָׂרַף).

§ 145.

CONSTRUCTION OF THE COMPOUND SUBJECT.

(Lehrgeb. §§ 187, 188.)

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea; e. g. Job 32:7. וְרַב שָׁנִים יִדְעִי, *and the multitude of years (i. e. many years) should make wise*; 2 Sam. 10:9. מִפְּנֵי הַבְּלָחָה, *there was a battle-front against him, i. e. the battle was directed against him*; Gen. 4:10. 1 Sam. 2:4. Is. 22:7.

With the substantive כֹּל, *the whole*, and the numerals, this construction is almost universal; e. g. Gen. 5:5. וְיָדָעוּ כָּל־יְמֵי אָדָם, *and all the days of Adam were* —; Ex. 15:20. Genesis 8:10.

2. When several subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. 18:11. וְהָיָה זָקֵן, *Abraham and Sarah (were) old*. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. 7:7. וַיֵּשֶׁב נֹחַ וּבָנָיו, *there went in Noah and his sons*; Num. 12:1. וַיְדַבְּרוּ מִרְיָם וְאַהֲרֹן, *there spake Miriam and Aaron*; Gen. 33:7. Rarely, the preference for the masc. appears; Prov. 27:9. שִׂמְךָ הַחֵטֶה וְשִׂפְתָּי יִשְׂפָּרוּ, *ointment and perfume rejoice the heart*. If the construction is continued, it is always under the plural form. Gen. 21:32. 24:61. 31:14. 33:7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.

Of the particles, as connected with the system of forms and inflexions, we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 147.

THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of place: שָׁם, *there*; הֵן,* *thence*, and הֵנָּה, *hither, here*, הֵנָּה, *hither*, the latter also *here* (from the Chald. הֵן, *this*), הֵנָּה, *thither, further on* (prop. *to a distance*), hence הֵנָּה מִכָּהּ, *(from thee hither)* and הֵנָּה מִכָּהּ תֵּלְמָחָה, *(from thee further on)* beyond thee, 1 Sam. 20:21, 22, 37. Is. 18:2; מִלְּפָנֶיךָ, *more commonly מִמַּעַל, above*, מִתְּתָחָה, *below*, מִבְּרִיחַ, *upwards*, מִבְּתָחָה, *downwards*, הַחוּץ, *outside*, מִבְּחוּץ, *on the outside*, מִבְּתוּךְ, *within*, מִבְּפָנֶיךָ, *before*, מִבְּאַחֶיךָ, *behind*, מִבְּאַחֶיךָ, *backwards*, מִבְּעַד, *over against*, מִבְּיָמֶיךָ, *backwards*, מִבְּיָמֶיךָ, *on the right*, מִבְּיָמֶיךָ, *on the west* (prop. *on the side towards the sea*), מִבְּיָמֶיךָ, *around*, הַקְּמִיחָה, *upright*.

To many of these adverbs כֵּן is prefixed, or הֵן appended, indicating respectively the accessory relations *from* and *towards*; e. g. שָׁם, *there*, מִשָּׁם, *thence*, הֵנָּה, *thither*; הֵן, *outside*, מִחוּץ, *outwards*, מִחוּץ. There are several which occur only with הֵן appended, as הֵנָּה.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there*, מִבְּיָמֶיךָ, *on the right*, (not *from the right*.) The הֵן is in this case merely de-

* Probably for שָׁמָּה, a hardened form of שָׁמָּה, *in hoc loco*, Arab. هُنَا, like הֵן, *so*, for הֵן, *sicut hoc*.

monstrative (§ 93, 1, *b*), and כִּן properly denotes *hanging off* from an object, and hence *being upon the side of* it, like a *dextra et sinistra*, a *fronte*, a *latere*, a *tergo*, and in French *dessous*, *dessus*, *dedans*, *dehors*.*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם, *then*, like *écet*; כֵּן, *now*; הַיּוֹם, *forward*; הַיּוֹם, *hitherto*.

Originally such are: עַתָּה, *at the time*, hence *now*, *at this time*, (and besides the pure designation of time, like *νῦν νῦν*), also *presently*, *soon*; הַיּוֹם (*this day*) *to-day*; כֵּינּוּן, *at this day, now*; אֶתְמול, *yesterday*, and then of *old*; שֶׁלֹּשְׁתַּיִם, *yester-evening, last night*; שְׁלֹשָׁה, *three*, and יוֹם, *three days since*; מָחָר, *to-morrow*, מִמָּחָרָה, *on the morrow*; יוֹמִים, *by day*, seldom *daily* (Ezek. 30:16), for which the common form is יוֹם, *by night*; בַּיּוֹם, *in the morning, early*; כָּל-הַיּוֹם, *every day*, also *the whole day*, then *all the time*; לְעוֹלָם, *perpetually, always*; תָּמִיד, *for ever*, תָּמִיד, *continually*; אֶזְרָא (*time*), *then*, with reference to both past and future time. כִּמְצֹא, *long since, formerly*, לְקִדְמָה, *do*, כְּנֹר, *(length), long since*; עוֹד, *(iterando), again, repeatedly*, commonly *yet*, with a negative *no more*; וְאִשְׁוֹנָה, *at once, together*, וְיַחְדָּו, *do*, אַחֲרֵי כֵן, *first, afterwards* (*after it was so*), אַחֲרָיו, *speedily*, בְּרִשָׁה, *instantaneously*.

3. Adverbs (*a*) of quality: כֹּה (see no. 1, note,) and כֵּן (*right*), *so*; כִּימָר, *very*, יוֹתֵר, *exceedingly, very*, יוֹתֵר, *more, too much*, כִּקְעֹט, *about, wholly*, כִּקְעֹט, *(about or near nothing, about, i. e. within, a little = wanting little), almost*, אַפְסוּחַ, *so, so then* (Job 9:24), hence often used intensively in questions [*like ποσὶ tandem*], § 150, 2, Rem. *fin.*, כִּיב, *well*, כֵּל (in connexion with other adverbs), *wholly, just*, as כִּל-עוֹד, *wholly (just) so long*, Job 27:3.

b) Of quantity: הַרְבֵּה, *much*, לְבָב, *abundantly*, הֵן (*riches*), *sufficiently*, דַּי followed by the genitive (prop. *a sufficiency*), *enough*, as כִּי־דַי, *what is enough for thee*, כִּבֵּה, *much, enough*; לְבַד, *(in separation), alone*, the former

also with suffixes, as לְבַדִּי, *I alone*; יוֹד, *together*.

c) Of affirmation: אֲמִנָּה, *truly*, אֲמֵן (prop. *Inf. IIIph.* from אָמַן, *stabiliendo*), *certainly, indeed*, by apocope אָמֵן, *truly*, also (corrective) *nay rather, immo* Gen. 17:19. 1 Kings 1:43; אֲמֵל, *perhaps*.*

The expression of affirmation may easily pass over into that of opposition (comp. *verum, vero*) and of limitation; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אֲךָ, *only*, אֲבָל (especially in later usage), *but*. Most strongly adversative is אֲמֵל, *ex adverso*, *on the contrary* (the Seventy *ὁ μὴ ἀλλὰ*), thus used only in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אֲךָ), *merely, i. e. altogether*.

d) Of cause: לָכֵן, *therefore*.

e) Of accession: גַּם, *also*, and (more poetical, and expressive of gradation) אַף, prop. *adeo, yea more, even*, both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 149.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as אַי, *where?* the first with *suff.* אַי, *where (is) he?* so אַי הֵן, *where?* — אַי כִּי, *whence?* אֶפְדָּה (from אֶפְדָּה), *whither?* to *time*, as כִּי, *when?* *until when?* *how long?* אֶפְדָּה, *the same;* to *quality*, as אֶפְדָּה, *how?* to *quantity*, as כִּיב, *how much? how often?* to *cause*, as לְכֵה and כִּדוּעַ (§ 97, 3), *wherefore?* Respecting the pure interrogative particles הֵן, אַי, see § 150.

Most of these interrogative particles are formed by prefixing אַי, אַי, which in itself signifies *where*, but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of הַפְּתַח, of the prefix כִּי, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as הֵן, *here*, כִּיב, *hence*, אַי הֵן, אַי

* Cant. 4:1, שְׁלֹשֶׁת כְּתֹרֵי הַגִּלְעָד, *which lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, καθήκει ἢ ἄραρον ἐκ πάριον; Odys. 21, 420, ἐκ ἀφροσὶ καθήμενος.

* Compounded of אִם and לֹא, prop. *if not*, Num. 22:33, then *whether not, (who knows) whether not*, consequently *perhaps*, expressing doubt, solicitude, and also hope. Exactly analogous, in etymology, are the Talmudic particles לְכֵה, *whether not*, then *perhaps*. comp. כִּיב, *how if? for perhaps*.

where? *אי כנה*, whence? *אישר כנה*, whence, (relative); *שם*, there, *שמה*, thither, *שם*, thence, *שם*, where, *שמה*, whither, *שם*, whither, whence.

§ 148.

CONSTRUCTION OF ADVERBS.

Lehrgeb. § 223.)

1. Adverbs not only express, in general, circumstances of time, place, &c., but also qualify single words, as adjectives, e. g. טוב כבוד, *very good*, and even substantives, (like *ἡ χθὲς ἡμέρα*.) With the latter they stand either in apposition (but commonly after them), *דם הנכם*, 1 Sam. 25:31, [*blood without cause*,] *innocent blood*, *מְעַשֵׂים קְטַנִּים* [*men by little*], *a few men*; or in the genitive, *דְּמֵי הַנֶּחֱם*, 1 Kings 2:31, *innocent blood* [as above, comp. § 114], *מְצַדֵּי יָדָם*, Ezek. 30:16, *daily persecutors*, where the adverb is treated substantively, as in *sponde sua*.

Compare the construction of numeral adverbs, § 118, 1.

The adverbs also appear in the nature of the Substantive, when, as in the later writers, they take a preposition; e. g. *בְּכֵן*, in the [i. e. whilst it is] *so* = *כן*, Esth. 4:16, *אלֵהֶם*, prop. *for vainly*, Ezek. 5:10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. *כִּבְדֹּר כִּבְדֹּר*, Gen. 7:19 [*with might, with might*], *עֲדָתָהּ עֲדָתָהּ*, Deut. 28:43, *lower and lower*, *קְטַנִּים קְטַנִּים*, Ex. 23:30, *by little and little*, (*peu à peu*.)

On the use of verbs with the effect of adverbs, see § 139, Rem. 1.

§ 149.

WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: *אֵי* = *οὐκ*, *not*, *אֵי* = *μη*, *not* (subjective), and the Lat. *ne*, *that not*, *אֵין* = *ישׁ*, *there is not*, *עַד*, *not yet*, *עַד*, *no more*, and (almost exclusively poetic) *בִּלְיָ*, *not*. Negative conjunctions, *אֵלֵּי*, *לֹאֵי*, *that not*.

We subjoin a more particular view of the use of these words:—

אֵי, like *οὐ*, *οὐκ*, is used principally for the objective, unconditional negation, and hence with the *Fut.* expresses prohibition, (§ 125, 3, c.) In connexion with *בִּלְיָ*, when the latter is not followed by the article, and therefore

means (§ 109, 1, Rem.) *any one, anything*, it expresses the Lat. *nullus, nullum*, (comp. Fr. *ne — personne*.) Gen. 3:1, *הֲנֵן עֵץ הַגֶּן*, *ye shall eat of no tree of the garden*. Ex. 12:16, *בְּלִי-מְעָאָה לֹא-תַעֲשֶׂה*, *no labour shall be done*. Prov. 12:21. 30:30. Ex. 10:15. 20:4. 2 Chron. 32:15. So also *אֵין* = *ישׁ*; Eccles. 1:9, *אֵין כְּלִי-רֶשֶׁת*, *and there is nothing new*. In this construction *אֵי* always stands immediately before the verb which is made negative by it, and *בִּלְיָ* immediately before the noun, which may either precede the verb or follow it. But the case is different when *בִּלְיָ* takes the article, or is followed by a noun made definite, where it means *all, the whole*. Ps. 49:18, *לֹא בְמוֹתוֹ יִקַּח הַבַּל*, *when he dieth he taketh not all this with him*. 1 Sam. 14:24, *לֹא אָמַץ כָּל-הָעָם לֶחֶם*, *all the people tasted (refrained from tasting) food*. Num. 23:13, *כִּלּוֹ לֹא תִרְאֶה*, *all of him (his whole) thou shalt not see, (but only a part.)* On the use of *אֵי* in interrogative sentences, see § 150, 1.

אֵי, when it signifies *not*, is used, like *μη*, for the subjective and dependent negation, with reference to the views and feelings of the speaker, hence exclusively with the future. Gen. 21:16, *אֵי אֶרְאֶה*, *I could not witness!* 49:6, *אֵל תִּבְנֶה נַפְשִׁי*, *never would my soul enter!* 2 Kings 6:27, *אֵל יִשְׁעֶיךָ יְהוָה כִּי־אֵין*, *God (it seems) will not help thee*,—appears not to help thee,—whence should I help thee? The Seventy correctly, *μη σε σωσαι Κερος*, *I fear the Lord will not save thee*.

Sometimes it stands absolutely, without the verb (like *μη* for *μη τοῦτο γένηται*), *נַי I pray, not so*, i. e. *let it not be*; e. g. Ruth 1:13, *אֵל בָּנֹתַי*, *not so, my daughters*; Gen. 19:18. It is most frequently used like *ne, that not* (§ 125, 3, a, b), in the expression of strong dissuasion, of desire that something may not happen, even with the first person: Ps. 25:2, *אֵל אֲבוֹתָהּ*, *may I not (let me not) be put to shame*. Where it expresses wish or entreaty, it is accompanied by *נַי*; Gen. 18:3, *אֵל-נַי תֵּעָבֶר*, *I pray thee pass not by*. On the interrogative use of it, see § 150, 1.

Both *אֵי* and *אֵל* properly attach themselves immediately to the verb; very seldom a qualifying term or phrase intervenes, as Ps. 6:2. 49:18.

אֵין is the negative of *ישׁ*, *there is*, and in-

cludes the verb *to be* in all its tenses; e. g. Gen. 37:29, אִין-יִרְחֵק בְּבוֹד, *Joseph was not in the pit*; אִין דְּהוּא בְּתַרְבְּנָם, *Jehovah is not among you*. The same formulas are expressed positively with *אִין* and negatively with *אִין אֵין*, as Gen. 31:29, אִין אֵין לֵאלֹהֵי אִישׁ-לֵאלֹהֵי, *it is in my power*, Neh. 5:5, אִין אֵין דְּרַבֵּי, *it is not in our power*. It follows, moreover (*a*) that the personal pronouns, when they are the subject of the sentence, are appended to אִין as suffixes, as אִיןנִי, *I am not*, *I was not*, *I shall not be*, אִיןנִי, אִיןנִי, &c. (*b*) When the predicate is a verb, it almost universally takes the form of the participle, the verb of existence being implied in אִין, Ex. 5:16, הָבֵן אִין נֶתֶן, *straw is not given*; v. 10, אִיןנִי נֶתֶן, *I will not give*; 8:17. Dent. 1:32. (*γ*) As *אִין* sometimes signifies *to be present*, *to be near or at hand*; אִין is used in the contrary sense *to be not present or at hand*; Num. 21:5, אִין לְהֵם וְאִין מַיִם, *there is here no bread and no water*; אִיןנִי, *he was not there* = *was no more*, Gen. 5:24.

From אִין is formed by abbreviation the privative syllable *אֵין*, employed in compounds as a prefix: it is found in Job 22:30, אֵין-בְּעָרְיָא, *not-guiltless*, and in the proper names אֵין-בְּבוֹד, 1 Sam. 4:21, and אֵין-בְּנֵי. In Æthiopic it is the most common form of negation, and is there also used as a prefix. On the formation of the interrogative *אֵין* from אִין, see § 150, 1, *ult.*

בְּרֵיָהּ (prop. constr. st. with *Yodh parag.* of בְּרֵיָהּ, *want, non-existence*, stem-word בְּרֵיָהּ) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition, as לֹא-אֵין, *to eat*, לֹא-אֵין, *not to eat*, Gen. 3:11. With a finite verb it means *that not*, Jer. 23:14.

אֵין (a removing, a clearing away) is used as an adverb only in Prov. 5:6, to express subjective denial, (like אֵין): *the way of life prepares (walks) she not*, [but the entire form would be: (she takes care) *that she walk not in the way of life*. Lex. Man.] Elsewhere it is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned, (Gen. 11:4. 19:15;) or after verbs signifying *to fear, to beware* (like εἰδῶ μὴ, *verecor ne*), 31:24, 31; and even at the beginning of the sentence, especially in the expression of ap-

prehension or fear, as Gen. 3:22, וְעַתָּה סָר-יָשְׁלַח יָדוֹ, *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin, make the negation stronger, like οὐκ οὐδέτις, οὐκ οὐδέαμῶς. 1 Kgs. 10:21, אִין בְּקָף לֹא נִחְשָׁב, *silver was not at all regarded*, (in the parallel passage, 2 Chron. 9:20, לֹא is omitted.) Ex. 14:11. — Zeph. 2:2, בְּמָרָם לֹא-יָבוֹאוּ, lit. *before there shall not come*, [so in Lat. *priusquam . . . non.*]

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. 2:3, multiply not words of pride, — *let (not) that which is arrogant come forth from your mouth*. Job 3:10. 28:17. 30:20. Compare the same usage in respect to prepositions, § 151, 4.

§ 150.

INTERROGATIVE WORDS AND SENTENCES.

(Lehrgeb. § 225.)

1. Interrogative sentences are sometimes, though rarely, distinguished as such by the tone in which they are uttered; e. g. 2 Sam. 18:29, אֵיךְ הַיְלֹם לְיָעִי, *is it well with the young man?* Gen. 27:24, אֵיךְ הוּא בְּנִי יַעֲקֹב, *art thou my son Esau?* 2 Sam. 9:6. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. 4:11, וְאֵין לֹא אֶחָד, *and should I not spare?* Job 10:8. 9. 13. Judg. 11:23; and when it is introduced by the particle נָכ (Zech. 8:6) or אֵין (Job 14:3.) But negative sentences still more readily take in utterance the interrogative character; e. g. with לֹא, when an affirmative answer is expected, (*nonne?*) Job 14:16, לֹא הֲשִׁמֹּר עַל-חַטָּאתִי, *dost thou not watch for my sin?* Jon. loc. cit. Lam. 3:36, 38; with אֵין, in expectation of a negative answer (*μή, num*), 1 Sam. 27:10, אֵין-אֵין-עָשִׂיתֶם מַחְסָר בְּיָמֵינוּ, *ye have not then made an excursion (for plunder) in these days?* the reply is, in effect, — *we have not indeed, for on every side dwell the Hebrews, my countrymen.**

Even the few interrogative particles originally expressed either affirmation or negation, and

* In the same manner are used οὐκ (*nonne?*) and μή; the former (Hom. II. 10, 165, 4, 242) in expectation of an affirmative, the latter (Odyssey. 6, 200) of a negative answer.

only acquired by usage their interrogative power.*

Respecting הָ and its original demonstrative signification, see § 98, 4, Rem.

הָ also was originally affirmative and demonstrative, kindred with הִנֵּה, *hîv*, *en* (*behold*),

Arab. ^وأَنْ, ^وأَنْ, *certe*, ^وأَنْ, *ecce*, and

still retains this character in some passages, as Hosea 12 : 12. Job 17 : 13, 16. In like manner הִנֵּה, *behold!* is used interrogatively (*whether*), Jer. 2 : 10, as well as the corre-

sponding Arabic and Syriac words ^وأَنْ and ^وأَنْ, and the Greek *ἤ*.

On the contrary הַ, *where?* probably sprung from a negation; — full form הַנָּה, (hence הַנָּה, *whence?*) prop. *not there, is not there*, — uttered interrogatively, *is not there?* = *where is?* הַנָּה, *is he not there?* for *where is he?* Job 14 : 10, *man dies הַנָּה and where is he?* = *וְהַנָּה*, *and he is no more*. In Arabic הַ

has become an interrogative pronoun [^وأَيْ]

= *הַ*, *who?* (comp. the German *wo* (*where*), and Eng. *who*), but this is not its original use. For another abbreviation (הַ) of הַנָּה, see § 149.

2. Most commonly the simple question begins with *He interrogative* הָ, — the disjunctive question with הָ followed in the second clause by הַ, (הַ — הָ = *utrum — an?*) as in 1 Kings 22 : 15, הַנָּה — הַנָּה הַנָּה, *shall we go or shall we forbear?* The indirect form of inquiry differs only in having הַ more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

הָ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job 2 : 9, *hast thou considered (הַנָּה לְבָרְךָ) my servant Job?* Often the inquirer expects [or challenges] a negative answer, (*num?*) which may be expressed in the tone itself; Gen. 4 : 9, הַנָּה אֲחִי אֲבִי, *am I the keeper of my brother?*

* So in Greek and Latin, originally affirmative and then interrogative are *ἤ*, *num* (= *nunc*), *an*, (probably, perhaps;) originally negative and then interrogative, — *οὐκ*, *μή*, — *ne*, in German *nicht wahr?* (*not true?*)

Job 14 : 14, *if a man die, הַנָּה, will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. 7 : 5, הַנָּה תִּבְנֶה לִּי בַיַּת, *shalt thou build a house for me?* (in the parallel passage, 1 Chron. 17 : 4, הַנָּה תִּבְנֶה לִּי בַיַּת, *thou shalt not build a house for me* :)* and, *vice versâ*, the negative form of the question has the effect of an affirmation; הַנָּה, *nonne?* *is it not so?* for הַנָּה, *behold!* 2 Kings 15 : 21. 20 : 20. comp. 2 Chron. 27 : 7. 32 : 32. On the other hand, the question may be so uttered as to shew that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of *ἤ γάρ*; and *ἤ γάρ οὐ*; for *is not?* and of the Lat. — *ne*, for *nonne?* † Gen. 30 : 2, הַנָּה אֲנִי אֲחִי אֲבִי, *am I (not) under God?* 27 : 36. Job 20 : 4. This simple question is very seldom introduced by הַ; as 1 Kings 1 : 27. Job 31 : 16, 19, 20, 29, (comp. 6 : 12.)

The *disjunctive question* (*utrum — an?*) is usually expressed under the form הַ — הָ, also הַ — הָ, Job 21 : 6, with emphasis on the first question הַ — הָ, 34 : 17. 40 : 8, 9, — more rarely with הַ, *or*, before the second clause. Job 16 : 3. Ecces. 2 : 19. Judg. 18 : 19. This construction of the two particles הַ — הָ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. 37 : 8), merely the repetition of the same question in different words, (*num — an?* *num — et?*) Job 4 : 17, *is man more just than God, and (הַ) is a man more pure than his Maker?* 6 : 5, 6. 8 : 3. 10 : 4, 5. 11 : 2, 7. 22 : 3; hence in parallelism of this kind the second member may be introduced by הַ; Job 6 : 26. 10 : 3. 13 : 7. 15 : 7, 8; or without any particle, 22 : 4. Seldom הָ occurs again in the second member, Judg. 14 : 15, (where actual contrariety is expressed;) more common is the repetition of it in successive and less

* In a similar manner הַ, *what?* [and *why?*] expresses prohibition under the form of reproach or expostulation. Cant. 8 : 4, הַ תִּבְרָחַי, *why should ye rouse?* Job 16 : 6. 31 : 1. This idiom of the Heb. accounts for the negative force which the same pronoun has gradually acquired in the Chald., Syr., and Arab.

† See Heindorf ad Plat. Phædr. 266. Hensinger ad Cic. de Off. 3, 17.

closely connected questions, 1 Sam. 23:11. Rarely also is **אם** found in the first member, Job 6:12.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes **ה** (*whether*), Gen. 8:8, and **אם**, Cant. 7:13. 2 Kings 1:2; the disjunctive question (*whether — or*) **אם — ה**, Gen. 18:21. 27:21. Ex. 16:4, and also **ה — ה**, Num. 13:20. The formula **אם ידע ה** (*who knoweth whether — not = perhaps*) is also used affirmatively like the Lat. *nescio an*, Esther 4:14.

For interrogative adverbs of place, time, &c., see § 147, 5.

The words **ה** (§ 120, 1) and **אשׁוּא**, *wholly, thus*, serve to give animation or intensity to a question, (like *πῶς, tandem*, Eng. *then, now*;) as **אשׁוּא לך אשׁוּא**, Is. 22:1, *what aileth thee now? quid tibi tandem?* **אשׁוּא ומה אשׁוּא**, Job 17:15, *and where now?*

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Genesis 27:24. 29:6; the negative answer is **א**, *no*, 19:2.

§ 151.

THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations (viz. those of space,—prop. designating portions of space, § 101), and are then used tropically of immaterial relations, as those of time, cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second) which take also the signification of the other.

a) The most important prepositions of place are—

a) Of *rest* in a place, **ב**, *in, by, at*, **על**, *upon and over*, **תחת**, *under*, **אחרי**, *behind*, **אחרי**, *after*, **לפני**, *before*, **נגד**, *opposite*, **בפני**, *with (apud) by, near*, **בצד**, *on*

* Among these we reckon such forms as **לפני**, **למזרח**, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under no. 2, e. g. **לפני**, *from before*.

the outside of, near by), *about* (*ἀμφι*), *behind*, *after*, **בין**, *between*, **עבר**, *on the other side of, beyond*.

β) Of *motion*, **מן** [*prop. part of a thing, as a partitive prep. designating a part taken from the whole, hence the idea of de-parting, removing, from, away from, anything or place*], *from*, **א** and **ל**, *to, towards*, **על**, *unto*, and also (from the former class) **ב**, *to (usque ad)*, **על**, *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as **ב**, *in, within*, **בין**, **א**, **ל**, **על**; there are none which originally express these relations.

c) Of those which denote other relations we may mention, **כ**, *os* (**כפי**, *according to*), **עם**, *together with, with*, **ומה**, **בלי**, *besides*, **ללא**, *without, besides*, **נגד**, *on account of*, **עקב** (*as a reward*), *for, because*.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, (comp. in Fr. *de chez, d'après*;) * e. g.—

a) With **מן** **תחת**, *away from under*, **בין**, *out from between*, **בפני**, *away from upon or above*, **בפני**, *de chez quelqu'un*, **אחרי**, *away from behind or after*.

b) With **א** (more seldom): **א** **אחרי**, 2 Kings 9:18, (*turn in after (me)*); **ל** **אחרי**, *without*, i. e. *on the outside of*, **ל** **אחרי**, Lev. 4:12, *forth without*.

Thus also compound prepositions, which have adopted an adverbial signification, take after them **ל** (more seldom **מן**) and again become prepositions; e. g. **בפני** (adv.), *above*, **לפני** (prep.), *above, over*, **תחת** (adv.), *below*, **לפני** (prep.), *below, under*, **אחרי** (adv.), *without*, **לפני** (prep.), *without*, **לפני**, *separately, aside*, **לפני** **מן**, *aside from, besides*.

* When the Hebrew says, **לפני** **הזבוח** *from upon the altar* (*away from the upper surface of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form; e. g. לְיָדֵי כֶּן = מִלְּיָד, besides, מִלְּיָדֵי, without, Syr. **عَل** **كَل**;* rarely it is wholly wanting, as מִתַּחַת for לְ, Job 26 : 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs and the most important idioms connected with them.

a) **בְּ**, which has the greatest number and variety of significations, denotes, (1) *prop. rest in a place* (בְּ), hence *in* with reference to time, and to state or condition, as בְּאַרְצָה, בְּשָׁלוֹם, — with reference to a company, or number of individuals, *among*, e. g. בְּבָנָיו, — with reference to bounds or limits, *within*, as בְּשַׁעַרַי, *within the gates*, — of high objects, *upon*, as בְּסוּסִים, Is. 66 : 20, *upon horses*: rarely it has these significations after verbs of motion = *eis*, (like *ponere in loco*.) The Hebrew says (a) to drink *in* a cup (for, to drink what is in it), Gen. 44 : 5, (β) *in the manner, in the model or rule, for after the manner or model* (comp. ἐν τῷ νόμῳ, *hunc in modum*), as בְּדָבָר, *according to the command*, בְּצִוְיָהּ, *according to the counsel of any one*, קְרִיבֹתֶיךָ, Gen. 1 : 26, *in (after) our image, after our likeness*; v. 27, and 5 : 1. 5 : 3; *Adam begat a son, בְּדְבָרֹתָיו קְרִיבֹתָיו*. Hence **בְּ** has itself the signification *after, secundum* (Gen. 21 : 12), and *in the manner = as* (comp. ἐπι θηρόεις, *in the manner of beasts, like beasts*), Job 34 : 36. Is. 44 : 4. Ps. 37 : 20. 102 : 4. In this significations of the particle is to be understood (γ) the **בְּ** *essentia* or *pleonasticum* of the grammarians, which everywhere means *as, tanquam*, (Fr. en.) Ex. 6 : 3, *I appeared to Abraham, &c. בְּאֵלֵי שָׁרֵי* as *God Almighty*. Is. 40 : 10, *the Lord will come בְּהַרְוֶה* as *a strong one*. The most striking use of it is before the predicate-adjective after the verb to be (= *conduct or behave as*), Eccles. 7 : 14, *in*

* In the Syr. **عَل** either precedes or follows; e. g. **عَل** **كَل** and **كَل** **عَل**, *above*, (see Hoffmann *Gram. Syr.*, p. 280 *ult.*) The Hebrew in like manner says לְבָרֵךְ, *from* (a starting point) *onward*, for לְ, precisely the Lat. *inde* for *de in, from to*; comp. *tecum, mecum, Ægyptum versus*.

the day of joy בְּיוֹם הַיְהוָה be *thou joyful*; Ex. 32 : 22, *thou knowest the people הָיָה בָרַע הוּא* that they are evil. In Arabic this idiom is frequent; see *Theos. Ling. Heb.*, p. 174.

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; בְּנָהָר = ἐν ποταμῷ, *by the river*, Ezek. 10 : 15; בְּעֵינַי, *in the eyes of = before the eyes of*—, (ἐν ὀφθαλμοῖς, Il. 1, 587.) In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from **לְ**, *to, towards*, and **עַד**, *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of **לְ**), and yet does not fix attention specially upon this point, as is done by **עַד**. Gen. 11 : 4, *a tower בְּשָׁמַיִם* *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. **בְּ** *אָמַר*, *to lay hold on*, **בְּ** *שָׁאַל*, *to ask at, to consult*, **בְּ** *הִקְרָא*, *to call upon*, **בְּ** *הִרְאָה*, *to look upon*, **בְּ** *שָׁמַע*, *to hearken to*. Verbs having the signification of the last two often include the idea of the pleasure or pain with which one sees or hears anything. Gen. 21 : 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as **בְּ** *שָׂמְחָה*, *to rejoice on account of*.

With the idea of vicinity, nearness, that of accompaniment, and of *help, instrumentality* (*with*), readily connects itself. Gen. 32 : 11, *with my staff* (בְּעֵטִי) *I passed over this Jordan*. Ps. 18 : 30, *by thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming and going*, with **בְּ** (*to come, or go, with*) express the idea of *bringing*; e. g. Judg. 15 : 1, *Samson visited his wife with a kid*, brought her a kid. Deut. 23 : 5.

b) Most nearly related to **בְּ** in signification is **עַל**, *upon* (ἐπι) and *over* (ὑπερ); very frequently of motion (down) *upon or over*—(up) *upon or over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. 1 : 14. Job 7 : 20, —*to set or appoint over* (*commission*), as **עַל** *יָדָהּ*, —*to pity, to spare*, as **עַל** *הוּם* (prop. *to look tenderly upon*.) With the primary idea is connected that of *accession* (conceived as a *laying upon*, Genesis 28 : 9) and of *conformity, after*,

according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of cause (*ὄπρ' οὗ, ob quam*), on account of. In the signification over, it is often used with verbs of covering, protecting, *עַל הַמָּדְבָר יָלַח*, prop. to place a covering, a shield, over; and also with those of kindred meaning, as *עַל הַמָּלָךְ יִלָּחֶם*, to contend for one (prop. in order to protect him), Jndg. 9:17. It is used for *ot, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e.g. *עַל הַיָּם*, by the sea, [so Eng. on the sea], *עַל הַמַּיִם*, by the fountain, Gen. 24:13; but also where this is not the case, as *עַל הַיָּם*, like our on the side. Hence it expresses the relation of motion to the object at which it terminates,—to, towards, so that in the later Hebrew style and in poetry it is often used for *לָ* and *בְּ*; e.g. Job 6:27. 19:5. 22:2. 33:23. Esth. 3:9. Ezek. 27:5.

c) *Motion, removal, away from* anything is indicated by *מִן*. Its fundamental signification is separation from a whole, derivation, descent. As *constr. st.* of the noun *כֶּן*, part, it properly means part of, hence off of, used at first with reference to the part which is taken from the whole,—as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e.g. *מִן־זִקְנֵי יִשְׂרָאֵל*, Ex. 17:5, some of the elders of Israel, *מִן־דָּמָא*, Ex. 29:12, some of the blood (du sang), *מִן־בָּנוֹת*, Ex. 6:25, one of the daughters of —. It has the same signification when it is connected (apparently pleonastic) with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. not any one, not the least, prop. not even a part, a piece, the least portion, of one. Lev. 4:2. Deut. 15:7. Ezekiel 18:10. So *מִן־כֵּן*, Is. 41:24, and *מִן־שֵׁשׁ*, 40:17, not anything, not the least thing = nothing at all.

In its most common use, with reference to motion from, it forms the opposite of *לָ*, *בְּ*, and is employed not merely after verbs which express actual motion, as to depart (from), to flee (from), but also those of kindred signification, as to be afraid, to hide, to beware; comp. in Gr. and Lat. *καλύπτειν ἀπό, custodire ab*. In its tropical use with reference to time, it may mean either from (a time) on, in which

case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as *מִבֵּרֵךְ*, Job 38:12, from the beginning of thy days onward; or next from, i. e. immediately after (*ἐξ ἀπίρου, ab itinere*), as *מִבֵּרֵךְ*, Ps. 73:20, from (the moment of) awaking.

For the use of it to denote rest on the side of an object, where the idea is that of near distance, of being just off from (the *prope abesse ab, pendere ex aliqua re*), see § 147, 1, ult. For its use in the expression of comparison, see § 117, 1.

d) *מִן*, *מִן־לְ* (for orig. signif. see § 101), towards, denotes motion, and also merely direction towards (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to *בְּ*, e.g. *מִן־פִּי*, even unto his mouth, Job 40:23, in the latter to *בְּ*, e.g. *מִן־אֶל־הַיָּם*, to go into the ark) or not.

It is certainly an unfrequent and improper use of this particle, though sustained by unquestionable examples, when it is employed to denote rest in a place at which one has arrived. Jer. 41:12, they found him *מִן־בְּיַם־גִּבְעוֹן* by the great waters in Gibeon. It is so used especially in the formula *מִן־הַמָּקוֹם*, at the place, Deut. 16:6. 1 Kings 8:30. Compare the Gr. *εἰς, ἐς*, for *ἐν*, e.g. *ἐς δόμους μέρειν*, Soph. Ajax, 80.

e) *בְּ* (an abbreviation of *מִן*, but more commonly used in the tropical significations), to, towards, denoting motion or merely direction, either of physical objects or of the mind; hence employed as a sign of the dative, and also of the genitive of possession (§ 112, 2), and then with the signification with respect to, on account of, in behalf of. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as to go, to flee, chiefly in the *Fut. and Imp.*; e.g. *בְּךָ*, Genesis 12:1. 22:2, go, get thee away, *בְּךָ*, 27:43, flee, (for thy safety;) but also after other verbs, as *בְּךָ*, Cant. 2:17, be thou like. It is a solecism of the later style, when active verbs are construed with

ל̄ instead of the accusative, as ל̄ אָבְלָהּ, Lam. 4:5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to time and condition, as לְיְמֵיךָ, *on thy right*, לְעָרָב, *at evening*. לְחֹלֶיךָ, *in sickness*, Is. 1:5. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f) לְ (as an adverb, *about, nearly*), as a prep. *as, like to*, denoting similarity; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about, at*. With the first signification (of similitude) is connected its use in those passages where grammarians have found the so-called לְ *veritatis*, which might more correctly be called *Kaph intensivum*. Thus before adjectives and adverbs it denotes the highest degree of a property or quality,—as it (the quality) can possibly be. So in Gr. and Lat. ὡς βέλτιστος, ὡς τάχιστα, *quam celerrime*,—and with the positive, ὡς ἀληθῶς, *as (can possibly be) true* = *as true as possible, quam magnus numerus* for *quam maximus numerus* [?], Cæs. Bel. Civ., 1, 55. Neh. 7:2, *for he was* אִישׁ אֶחָד *as a true man (can possibly be), a model of a true man*. 1 Sam. 10:27, וַיֵּדַע כַּהֲנָנִישׁ, *quam quietissime se gessit, [he seemed as if he heard nothing at all;]* Num. 11:1. Hos. 11:4. In like manner with adverbs, as לְעָרָב = ὅσον ὀλίγον, *as little as possible, very little*, Prov. 10:20.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e.g. in the second member of the poetic parallelism; exs. לְ, Job 12:12, וְיָמֵי הַבְּיָאָה אֶתְּךָ (לְ) אֶתְּךָ, *with the aged is wisdom, and (with) length of days is understanding*; 15:3; לְ, Is. 30:1. Gen. 49:25; לְ, Job 30:5, לְעָרָב, *in the evening*; Is. 61:7.

The numerous ellipses which have been assumed of the various prepositions are in the highest degree uncritical. Even the cases in which it has been customary to supply לְ, especially after לְ, are all (as we have seen, § 116, 1, Rem., and 3, Rem. § 135, 1, Rem. 3) to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative, § 116, 3, Rem. *ult.*

§ 152.

THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and וְ (§ 102, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion;* hence the various uses of certain favourite conjunctions (particularly וְ, אֲשֶׁר), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, § 102, 2:—

a) Properly and usually *copulative (and)*, connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (Dent. 14:26. Is. 51:19. 2 Kgs. 23:5†) or before the last only, (Gen. 13:2;) rarely after the first only, (Ps. 45:9.) In certain phrases it is commonly omitted, as *yesterday (and) the day before* = *heretofore*, Ex. 5:8. The tone of animated description or narration may also occasion the omission of it, as Judg. 5:27, *at her feet he bowed, he fell, he lay*.

As a connective of *words* it is often *expllicative*, (like *isque, et quidem.*) 1 Sam. 28:3, בְּרָמָה וּבְעִירוֹ, *in Ramah (and = i. e.) in his own city*, 17:40. Psalm 68:10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *ἐν τῷ ἐνοίῳ* of the grammarians), as Gen. 1:14, *let them be* לְמִנְתָּוּת לְאִתּוֹת *for signs of definite times*, 3:16. Job 10:17. 4:16. 1 Kings 19:12. Jer. 29:11. 2 Chron. 16:14.

* Comp. § 105, 1, Rem. § 144, Rem. 1.

† There is no ground for distinguishing this case from the preceding ones, (as in the Lex. Man. לְ, 1, a;) the second and following nouns are grouped together as of the same class, being the ordinary names of celestial objects.—Tr.

When it connects sentences or parts of a sentence, it is either *continuative* (*then, when*), hence placed before the apodosis (*in the day ye eat thereof then shall your eyes be opened*), and after absolute designations of time, (with some degree of emphasis, — see Ex. 16 : 6. Prov. 24 : 27, אַחֲרֵי נִקְנֶה בַּיָּקֶךְ, *afterwards, then build thy house*; or *explicative* (where the relative might be used), as Gen. 49 : 25, בְּאֵלֵי יְהוָה וְאֵלֵי אֱלֹהֵי יִשְׂרָאֵל, *from the God of thy father (and he hath helped thee) and from the Almighty (and he hath blessed thee), for who hath helped thee and who hath blessed thee*; or it expresses *heightening, enhancement* (the Lat. *immo, yea, even*), as Job 5 : 19, *in six troubles he will deliver thee, yea, in seven there shall no evil touch thee*; or *comparison* (*and so*), Job 5 : 7, *man is born to trouble, and so the sons of lightning soar on high, for just as these (birds of prey) fly high, [sons of flame = sparks;]* 12 : 11. 14 : 19. But it is also—

b) *Adversative, (and yet, when yet;)* Judg. 16 : 15, *how canst thou say I love thee* וְלֵבְךָ אֵינִי אִתִּי *and (yet) thy heart is not with me, (i. e. when yet;)* Gen. 15 : 2. 18 : 13.

c) *Causal, (for, because;)* Ps. 5 : 12, *let them ever shout for joy, because (when, since) thou dost defend them*; Gen. 20 : 3. In dependent clauses (*that*) after verbs of *seeing, believing, saying, and the like*; Gen. 30 : 27. Josh. 2 : 12. Is. 43 : 12, *ye are my witnesses* וְאֵלֵי אֱלֹהֵי יִשְׂרָאֵל *and I (am) God, that I am God.*

d) *Inferential, (then, so then, therefore;)* Ezek. 18 : 32, *I delight not in the death of him that dieth—therefore therefore turn ye.* In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned : 2 Kings 4 : 41, *and he said* וְהָאֵלֹהִים הָאֵלֵּיךְ *then take meal*; Ps. 4 : 4, וְדַע, *(when ye should know) now know ye then*; 2 : 10, וְעַתָּה, *now therefore*, comp. v. 6. 2 Sam. 24 : 3.

e) *Final and consecutive, (in order that, so that;)* in the former sense (chiefly with the *varied Fut.* § 126), Job 10 : 20. Gen. 42 : 34 ; in the latter, Num. 23 : 19. Is. 41 : 26.

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) וְאֲשֶׁר and כִּי, ὅτι, *quod, quum, that, because,*—running almost parallel with each other in their significations, except that כִּי oc-

curs very rarely as a pronoun, but as a conjunction far more frequently and in a great variety of senses : moreover, וְאֲשֶׁר alone takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. וְאֲשֶׁר is even preceded by the sign of the accusative; Joshua 2 : 10, אֲשֶׁר־הִקְבִּי אֶת־הַיָּדָהּ, *we have heard (id quod exsiccavit) that Jehovah hath dried up,*—more commonly וְאֲשֶׁר־אֲנִי, and still oftener וְאֲשֶׁר־כִּי. Hence the following uses of כִּי :—(a) it is employed before words directly quoted, like the Gr. ὅτι, (very seldom וְאֲשֶׁר, 1 Sam. 15 : 20;) (b) it is *temporal* = ὅτε, prop. (at the time) *that, (at the time) when*, sometimes approaching nearly to the conditional power of ἄν [Eng. *when* = *if*, differing only in the form of representation], Deut. 14 : 24, and still more nearly, Job 38 : 5. comp. v. 4, and 18, (seldom וְאֲשֶׁר, Lev. 4 : 22. Deut. 11 : 6;) but often with an accurate discrimination between the two, well illustrated in Ex. 21 : 2—6, [see Lex. B, 3, ult. ;] (c) *causal, eo quod, because, fully* כִּי וְכִי, וְכִי וְכִי, *propterea quod*, also (where the reason is placed last) *for* = γὰρ; repeated (כִּי — כִּי, Is. 1 : 29, 30, וְכִי — כִּי, *because—and because, Job 28 : 30*), when more than one cause for the same thing is assigned; (d) *adversative* (in which sense כִּי only is used) either (α) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land, = *for* thou shalt go, &c., the former being prohibited *because* the latter is to be done; or (β) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but,—but no,—for surely* (comp. *enim, for minime vero, nam, Cic. Quæst. Tusc.*, 2, 24), e. g. Job 31 : 17, 18, *have I eaten my morsel alone, and hath the orphan not eaten thereof? Nay, but (כִּי) from my youth up, &c.*; Mic. 6 : 3, 4, *what (injury) have I done to thee? . . . for I brought thee up, &c., [the import of which is better expressed in Eng. by the question, did I not bring thee up? &c. ;] more rarely (γ) without previous negation, but yet, nevertheless (ἀλλὰ γὰρ, enimvero, Is. 28 : 28, wheat is threshed. but yet (כִּי) one is not ever threshing it; 8 : 23.*

2. We will now arrange the remaining conjunctions in the order of their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the Lexicon.*

a) *Copulative*: besides ו, ו, the properly adverbial forms ו, also, and ו intensive, there is added, wholly, even, once combined ו, and even also, Lev. 26:44. The first is often used with plural forms emphatically, to include all, e.g. ו, Gen. 27:45. 1 Sam. 4:17, both the two, uterque, ו, Ps. 25:3, all together, ad unum omnes. It also merely gives emphasis to the following word; Gen. 29:30, and he loved ו Rachel (not, also Rachel) more than Leah; 1 Samuel 24:12. — ו is prop. add that, hence not to mention, nedum, — according to the connexion, much more, much less.

b) *Disjunctive*: ו, or, (etym. free will, choice, hence prop. vel, but also aut exclusive, 2 Kgs. 2:16.) Sometimes it stands elliptically for ו, or (be it) that, or (it must be) that, when it may be rendered nisi forte, e.g. Is. 27:5; hence the transition to the conditional sense, if, but if, Ex. 21:36 (the Seventy *láv δε*, Vulg. *sin autem*), if haply, 1 Sam. 2:10, which has been contested without reason, (comp. ו, § 147, 3, note.) Repeated, ו — ו, sive — sive, it is the same as ו — ו.

c) *Temporal*: ו, ו = ὅτε, quum (see above), for which more rarely is used the conditional particle ו (Is. 4:4. 24:13); ו, ו, ו, until that, also ו, ו, ו, until that when, ו, also during, so long as, ו, the same, ו, after that, ו, (for ו) since that, ו and ו, before, (Ps. 129:2.)

d) *Causal*: (besides ו and ו, no. 1, e, c) ו, because, or merely ו, with the omission of ו (§ 102, 1, e), Ps. 42:7. 45:3. (Gen. 18:5. 19:8. 2 Sam. 18:20) and ו (Job 34:27), for ו, ו, prop. ו, ו, ו, prop.

for the circumstances that = for this cause that, and emphatically ו, ו, for this very cause that, ו, ו, (prop. on the account, that) and ו (therefor that), eo quod, because, ו, ו (prop. as a reward that), that.

e) *Final*: ו, ו, to the end that, ו, ו, in order that (also causal), ו, that = in order that (no. 1, e), perhaps ו, 1 Kgs. 6:19.

f) *Conditional*: principally ו and ו (rarely in the lat. Heb. ו), if. The first (which is also a particle of interrogation, § 150, 1, Rem.) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former), — as, if he is, if he was, if I do—have done—shall do: on the contrary, ו expressly implies that it is not so, is not done (if he were, if I should do—had done), at least that it is very uncertain and even improbable. Hence ו may properly stand where ו would express the thought more accurately (Ps. 50:12. Hos. 9:12), but ו cannot be used for ו. Especially in solemn asseveration, expressed under the form of conditional imprecation, ו is always used; Ps. 7:4—6, ו, ו. — ו, ו, if I have done this — then let the enemy persecute me, &c. In such asseverations, the speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. 44:21. 73:15. 137:5. Seldom ו = si is used optatively with the Fut., for which purpose ו is commonly employed, (§ 133, 2.) With us also the same form, (*wenn es geschehe!*) with only a change of tone, represents both the proper conditional force of ו and its use as an optative particle, (comp. in Eng. *if it might be! if it were!*)

These particles retain their distinctive character when combined with negatives, as ו, ו. Of ו it is to be remarked, moreover, that after forms of swearing, e.g. ו, ו, as *Jehovah liveth*, it has the effect of a negative particle (hence ו is affirmative

* See especially the *Lex. Heb. Man.* and the *Handwörterbuch*, 4te Ausgabe.

† For this position of ו and ו, compare in Syr. that of the relative ו, which in these cases may be

either prefixed or appended, and that of ו (either before or after the adverbial forms) in the compound prepositions, § 151, 2, b, Rem. and note. Compare also ו, Eccles. 4:14, for ו, ו, although, and the Gr. ὅτι, ὅτι, for ὅτι.

tive), 1 Sam. 14 : 45. 2 Sam. 11 : 11. 20 : 20. This is in consequence of an ellipsis, which is sometimes actually supplied, as in 2 Sam. 3 : 35, אַם הָיָה יְהוָה יִשְׁחָק אִתָּךְ וְיִשְׂחָקוּ אִתְּךָ יְהוָה וְיִשְׂחָקוּ אִתְּךָ יְהוָה, *so may God ever deal with me, if* —. Hence generally after verbs of swearing, adjuring, אֲשֶׁר has the force of *not* (Cant. 2 : 7. 3 : 5), and elsewhere (rarely) in poetic style, Judg. 5 : 8. Is. 22 : 14. Prov. 27 : 24. Respecting אֲשֶׁר, וְ, אֲשֶׁר, which sometimes assume the character of conditional particles, see no. 2, *b*, and no. 1, *e, b*.

g) Concessive : אֲשֶׁר, with the *Prat.*, even if (= though) I am, Job 9 : 15, with the *Fut.* (though one were), Is. 1 : 18. 10 : 22 ; אֲשֶׁר (for אֲשֶׁר תֵּל), although, Job 16 : 17 ; וְ, אֲשֶׁר, even when, although.

h) Comparative : כַּאֲשֶׁר, as, *quemadmodum*, with ק in the second member, as — so, Is. 31 : 4. 52 : 14, 15. — כַּאֲשֶׁר may be omitted in the protasis, Is. 55 : 9. Ps. 48 : 5, and ק in the apodosis, Obad. 15. Exact conformity is expressed by אֲשֶׁר כַּאֲשֶׁר, in all points as, Eccles. 5 : 15.

i) Adversative : (see on the adverbs, § 147, 3.) Decidedly belong here, — אֲשֶׁר, only that = but, nevertheless, and the difficult combination אֲשֶׁר וְ, prop. that if, for if, most frequently but if, in the sense of וְ explained under no. 1, *e, d*, but united with אֲשֶׁר to form a connexion with the verb. Ps. 1 : 1, happy the man who walks not (if he walks not) in the counsel of the ungodly 2, but if (אֲשֶׁר וְ) his delight is in then simply but, Ps. 1 : 4. Gen. 32 : 29, but if, but when, Genesis 32 : 27, and merely but = except (after a negative), 39 : 9. 28 : 17.

3. A certain brevity and incompleteness* of expression (see no. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form אֲשֶׁר אֲשֶׁר, on the account, that = because, we have the shorter אֲשֶׁר or אֲשֶׁר; instead of כַּאֲשֶׁר, as

* More rare is pleonasm, or an unnecessary fullness of expression; e. g. אֲשֶׁר אֲשֶׁר, for וְ, that, 2 Sam. 15 : 21, if, Ex. 22 : 22, comp. old Germ. *wenn dass* 'prop. if it is that' and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. אֲשֶׁר אֲשֶׁר, wholly-for-that = because, אֲשֶׁר אֲשֶׁר, just-for-this = therefore.

Emphatic, not pleonastic, is the repetition of the conjunction in אֲשֶׁר אֲשֶׁר, because, even because, Lev. 26 : 43.

(conj.), וְ, Is. 8 : 23. 61 : 11, and אֲשֶׁר, Exodus 14 : 13. 1 Kings 8 : 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to shew the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

a) In conditional clauses : Gen. 33 : 13, drive they them hard, then they will die,—for, if they drive them hard they will die. Job 7 : 20, (if) I have sinned, what have I done unto thee? Is. 48 : 21, they thirsted not (when) he led them through deserts. 51 : 15, who calms the sea (when) its waves are raging.

b) Where comparison is expressed : Ps. 14 : 4, אֲשֶׁר אֲשֶׁר אֲשֶׁר, who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job 24 : 19, drought and heat bear off the snow-water, אֲשֶׁר אֲשֶׁר, (so) Sheol (those who) sin. Jer. 17 : 11. Ps. 40 : 8, lo! I come, in the volume of the book it is prescribed to me, for, as it is prescribed to me —, [written concerning me.] In similar cases the connexion is made by וְ, see no. 1, *a, ult*.

c) In the expression of a conclusion or a result from what precedes, (therefore, wherefore.) Is. 2 : 7, their land is full of silver and gold . . . v. 9, (therefore) is the mean man bowed down and the great man humbled.

d) In members which are usually dependent on the relative conjunctions. Gen. 12 : 13, say אֲשֶׁר אֲשֶׁר thou art my sister, commonly אֲשֶׁר אֲשֶׁר. Ps. 9 : 21, (that) they may learn, they ore men. Is. 48 : 8, for I knew, thou art utterly faithless. Ps. 17 : 3, I have purposed, my mouth shall not sin. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

§ 153.

THE INTERJECTIONS.

The interjections which correspond to our *ah!* *oh!* *alas!* *woe!* expressing denunciation as well as lamentation (אֲהָהָה, אֲהָהָה, אֲהָהָה), are connected with the object of the threatening or lamentation either by the prepositions אֲשֶׁר, אֲשֶׁר, אֲשֶׁר, or without any intervening particle; as אֲהָהָה אֲשֶׁר אֲשֶׁר = *alas for us!* 1 Sam. 4 : 8; אֲהָהָה אֲשֶׁר, *woe to the people!* Is. 1 : 4; אֲהָהָה אֲשֶׁר, *alas, my brother!* 1 Kgs. 13 : 30. On the construction of אֲהָהָה with the accusative, see § 36, 2.

PARADIGMS OF VERBS.

A. — REGULAR VERB. §§ 42—53.

	<i>Kal.</i>		<i>Niphal.</i>	<i>Piel.</i>	<i>Paul.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRET. 3 <i>m.</i> . . .	קָטַל	כָּבַד	קִטַּל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
3 <i>f.</i> . . .	קָטְלָה	כָּבְדָה	קִטְּלָה	קָטְלָה	קָטְלָה	הִקְטִילָה	הִקְטַלָה	הִתְקַטְּלָה
2 <i>m.</i> . . .	קָטַלְתָּ	כָּבַדְתָּ	קִטַּלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
2 <i>f.</i> . . .	קָטַלְתְּ	כָּבַדְתְּ	קִטַּלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
1 . . .	קָטַלְתִּי	כָּבַדְתִּי	קִטַּלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
<i>Plur.</i> 3 . . .	קָטַלְתֶּם	כָּבַדְתֶּם	קִטַּלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 <i>m.</i> . . .	קָטַלְתֶּם	כָּבַדְתֶּם	קִטַּלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 <i>f.</i> . . .	קָטַלְתֶּן	כָּבַדְתֶּן	קִטַּלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 . . .	קָטַלְתִּי	כָּבַדְתִּי	קִטַּלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
INF. absol. . . .	קָטַל		הִקְטַל, נִקְטַל	קָטַל	קָטַל	הִקְטִיל		
<i>constr.</i> . . .	קָטַל		הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
IMPER. <i>m.</i> . . .	קָטַל	כָּבַד	הִקְטַל	קָטַל		הִקְטִיל		הִתְקַטַּל
<i>f.</i> . . .	קָטְלִי	כָּבְדִי	הִקְטִילִי	קָטְלִי		הִקְטִילִי		הִתְקַטְּלִי
<i>Plur. m.</i> . . .	קָטְלוּ	כָּבְדוּ	הִקְטִילוּ	קָטְלוּ		הִקְטִילוּ		הִתְקַטְּלוּ
<i>f.</i> . . .	קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה		הִקְטִילֶנָּה		הִתְקַטְּלֶנָּה
FUT. 3 <i>m.</i> . . .	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 <i>f.</i> . . .	הִקְטַל	הִכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 <i>m.</i> . . .	הִקְטַל	הִכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 <i>f.</i> . . .	הִקְטַלִּי	הִכְבֹּדִי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
1 . . .	אֶקְטַל	אֶכְבֹּד	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
<i>Plur.</i> 3 <i>m.</i> . . .	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 <i>f.</i> . . .	תִּקְטַלְנָה	תִּכְבְּדֶנָּה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
2 <i>m.</i> . . .	הִקְטְלוּ	הִכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
2 <i>f.</i> . . .	הִקְטַלְנָה	הִכְבְּדֶנָּה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
1 . . .	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
FUT. apoc. . . .						יִקְטַל		
PART. act. . . .	קָטַל		נִקְטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
<i>pass.</i> . . .	קָטַל							

D. — VERB LAMEDH GUTTURAL. § 59.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piël.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRET. 3 m. . .	שָׁמַעַ	שָׁמְעָה	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמָעָה	הִשְׁמָעָה
3 f. . .	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁמָעָה
2 m. . .	הִשְׁמַעְתָּ	הִשְׁמַעְתְּ	הִשְׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁמַעְתָּ
2 f. . .	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ
1. . .	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי
Plur. 3. . .	שָׁמְעוּ	שָׁמְעוּ	שָׁמְעוּ	שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ
2 m. . .	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם
2 f. . .	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן
1. . .	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ	הִשְׁמַעְתִּנוּ
INF. absol. . .	שָׁמַעַ	שָׁמְעָה	שָׁמַעַ		הִשְׁמַעַ		
<i>constr.</i> . .	שָׁמַעַ	הִשְׁמָעָה	שָׁמַעַ	שָׁמַעַ	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמָעָה
IMPER. m. . .	שָׁמַעַ	הִשְׁמָעָה	שָׁמַעַ		הִשְׁמַעַ		הִשְׁמָעָה
f. . .	שָׁמְעִי	הִשְׁמָעִי	שָׁמְעִי		הִשְׁמָעִי		הִשְׁמָעִי
Plur. m. . .	שָׁמְעוּ	הִשְׁמָעוּ	שָׁמְעוּ		הִשְׁמָעוּ		הִשְׁמָעוּ
f. . .	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ		הִשְׁמָעוּ		הִשְׁמָעוּ
FUT. 3 m. . .	יִשְׁמַעַ	יִשְׁמָעָה	יִשְׁמַעַ	יִשְׁמַעַ	יִשְׁמִיעַ	יִשְׁמָעָה	יִשְׁמָעָה
3 f. . .	הִשְׁמִיעַ	הִשְׁמָעָה	הִשְׁמִיעַ	הִשְׁמָעָה	הִשְׁמִיעַ	הִשְׁמָעָה	הִשְׁמָעָה
2 m. . .	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמָעָה
2 f. . .	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמָעָה
1. . .	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמָעָה
Plur. 3 m. . .	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ
3 f. . .	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ
2 m. . .	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ
2 f. . .	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ
1. . .	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ
FUT. apoc. . .					יִשְׁמַעַ		
PART. act. . .	שָׁמַעַ	שָׁמְעָה	שָׁמַעַ	שָׁמַעַ	הִשְׁמַעַ	הִשְׁמָעָה	הִשְׁמָעָה
<i>pass.</i> . .	שָׁמְעָה						

E.—REGULAR VERB WITH SUFFIXES. §§ 60—63.

<i>Suffixes for the</i>	1 <i>Sing.</i>	2 <i>Sing. m.</i>	2 <i>Sing. f.</i>	3 <i>Sing. m.</i>	3 <i>Sing. f.</i>	1 <i>Plur.</i>	2 <i>Plur. m.</i>	2 <i>Plur. f.</i>	3 <i>Plur. m.</i>	3 <i>Plur. f.</i>
PRÆT. KAL 3 <i>m.</i>	שָׁפַח	שָׁפַחְתָּ	שָׁפַחְתְּ	שָׁפַחְתָּ שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
3 <i>f.</i>	שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחְתְּ שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
2 <i>m.</i>	שָׁפַחְתָּ שָׁפַחְתָּ	—	—	שָׁפַחְתָּ שָׁפַחְתָּ	שָׁפַחְתָּ	שָׁפַחוּ	—	—	שָׁפַחוּ	שָׁפַחוּ
2 <i>f.</i>	שָׁפַחְתְּ	—	—	שָׁפַחְתְּ שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחוּ	—	—	שָׁפַחוּ	שָׁפַחוּ
1 <i>c.</i>	—	שָׁפַחְתָּ	שָׁפַחְתְּ	שָׁפַחְתָּ שָׁפַחְתְּ	שָׁפַחְתָּ	—	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
Plur. 3 <i>c.</i>	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	—	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
2 <i>m.</i>	שָׁפַחוּ	—	—	שָׁפַחוּ	שָׁפַחוּ	—	—	—	שָׁפַחוּ	שָׁפַחוּ
1 <i>c.</i>	—	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ שָׁפַחוּ	שָׁפַחוּ	—	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
INF. KAL	שָׁפַחַתְּ שָׁפַחְתְּ	שָׁפַחְתָּ שָׁפַחְתְּ	—	שָׁפַחְתָּ שָׁפַחְתְּ	שָׁפַחְתָּ שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	—	שָׁפַחוּ	—
IMPER. KAL	שָׁפַחְתְּ	—	—	שָׁפַחְתְּ	שָׁפַחְתְּ	שָׁפַחוּ	—	—	שָׁפַחוּ	—
FUT. KAL 3 <i>m.</i>	שָׁפַחְתִּי	שָׁפַחְתָּ	שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
3 <i>m.</i>	—	—	—	—	—	—	—	—	—	—
with <i>Nun epenthetic</i>	שָׁפַחְתִּי	שָׁפַחְתָּ	שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
Plur. 3 <i>m.</i>	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	—	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ
PRÆT. PIEL	שָׁפַחְתִּי	שָׁפַחְתָּ	שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחְתִּי שָׁפַחְתְּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ	שָׁפַחוּ

F. — VERB AYIN DOUBLED (פַּעַל). § 66.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Poël.</i>	<i>Poal.</i>
PRÆT. 3 m. . .	סָב	נָסַב	הִסָּב	הוּסַב	סוּבַב	סוּבַב
3 f. . .	סָבָה	נָסְבָה	הִסְבָּה	הוּסְבָה	סוּבְבָה	סוּבְבָה
2 m. . .	סָבִיתָ	נָסְבִיתָ	הִסְבִּיתָ	הוּסְבִיתָ	סוּבְבִיתָ	סוּבְבִיתָ
2 f. . .	סָבִיתְּ	נָסְבִיתְּ	הִסְבִּיתְּ	הוּסְבִיתְּ	סוּבְבִיתְּ	סוּבְבִיתְּ
1. . .	סָבִיתִי	נָסְבִיתִי	הִסְבִּיתִי	הוּסְבִיתִי	סוּבְבִיתִי	סוּבְבִיתִי
Plur. 3. . .	סָבוּ	נָסְבוּ	הִסְבּוּ	הוּסְבוּ	סוּבְבוּ	סוּבְבוּ
2 m. . .	סָבוּתֶם	נָסְבוּתֶם	הִסְבּוּתֶם	הוּסְבוּתֶם	סוּבְבוּתֶם	סוּבְבוּתֶם
2 f. . .	סָבוּתְּןָ	נָסְבוּתְּןָ	הִסְבּוּתְּןָ	הוּסְבוּתְּןָ	סוּבְבוּתְּןָ	סוּבְבוּתְּןָ
1. . .	סָבוּנוּ	נָסְבוּנוּ	הִסְבּוּנוּ	הוּסְבוּנוּ	סוּבְבוּנוּ	סוּבְבוּנוּ
INF. absol. . .	סָבוּב	הִסָּב	הִסָּב			
constr. . .	סָב	הִסָּב	הִסָּב	הוּסָב	סוּבָב	סוּבָב
IMPER. m. . .	סָב	הִסָּב	הִסָּב		סוּבָב	
f. . .	סָבִי	הִסְבִּי	הִסְבִּי		סוּבְבִי	
Plur. m. . .	סָבוּ	הִסְבוּ	הִסְבוּ		סוּבְבוּ	
f. . .	סָבִינָה	הִסְבִּינָה	הִסְבִּינָה		סוּבְבִינָה	
⏟						
FUT. 3 m. . .	יָסֵב	יָסֵב	יָסֵב	יִוָּסֵב	יָסוּבֵב	יָסוּבֵב
3 f. . .	תָּסֵב	תָּסֵב	תָּסֵב	תוּסָב	תָּסוּבְבֵב	תָּסוּבְבֵב
2 m. . .	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תוּסָבִי	תָּסוּבְבִי	תָּסוּבְבִי
2 f. . .	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תוּסָבִי	תָּסוּבְבִי	תָּסוּבְבִי
1. . .	אָסֵב	אָסֵב	אָסֵב	אִוָּסֵב	אָסוּבֵב	אָסוּבֵב
Plur. 3 m. . .	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִוָּסְבוּ	יָסוּבְבוּ	יָסוּבְבוּ
3 f. . .	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תוּסָבִינָה	תָּסוּבְבִינָה	תָּסוּבְבִינָה
2 m. . .	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תוּסָבוּ	תָּסוּבְבוּ	תָּסוּבְבוּ
2 f. . .	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תוּסָבִינָה	תָּסוּבְבִינָה	תָּסוּבְבִינָה
1. . .	נָסֵב	נָסֵב	נָסֵב	נִוָּסֵב	נָסוּבֵב	נָסוּבֵב
FUT. conv. . .	וְיָסֵב		וְיָסֵב			
FUT. with Suff.	יָסְבִי		יָסְבִי (יָסְבִי)			
PART. act. . .	סוּבָב	נָסָב	מִסָּב	מִוָּסָב	מִסוּבָב	מִסוּבָב
pass. . .	סוּבָב					

G.—VERB PE NUN (נָפַע). § 65.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. 3 m. . .	נָשָׂא	נָשְׂאָה	הִנְשִׂיאַת	הִנְשָׂאָה
3 f. . .	נָשְׂתָה	נִשְׂתְּתָה	הִנְשִׂינָהּ	הִנְשָׂתָה
2 m. . .	נָשַׂתָּה	נִשְׂתִּיתָה	הִנְשִׂינִי	הִנְשָׂתִּי
2 f. . .	נָשַׂתְּתָה	נִשְׂתִּיתְּתָה	הִנְשִׂינֶיךָ	הִנְשָׂתְּתִי
1. . .	נָשַׂתְּתִי	נִשְׂתִּיתִי	הִנְשִׂינִי	הִנְשָׂתִּי
Plur. 3. . .	נָשְׂאוּ	נִשְׂאוּהֶם	הִנְשִׂיאוּ	הִנְשָׂאוּ
2 m. . .	נָשְׂתֶם	נִשְׂתֶּם	הִנְשִׂיטֶם	הִנְשָׂתֶם
2 f. . .	נָשְׂתֶינָהּ	נִשְׂתֶּינָהּ	הִנְשִׂיטֶיהֶן	הִנְשָׂתֶיהֶן
1. . .	נָשְׂתִינוּ	נִשְׂתִּינוּ	הִנְשִׂיטוּ	הִנְשָׂטוּ
INF. absol. . .	נָשֵׂא	הִנְשֵׂא	הִנְשִׂא	
constr. . .	נָשֵׂתָה	הִנְשֵׂתָה	הִנְשִׂי	הִנְשָׂה
IMPER. m. . .	נִשֵּׂא	הִנְשֵׂא	הִנְשִׂא	
f. . .	נִשֵּׂי	הִנְשִׂי	הִנְשִׂי	
Plur. m. . .	נִשְׂאוּ	הִנְשִׂאוּ	הִנְשִׂאוּ	
f. . .	נִשְׂתֵּינָהּ	הִנְשִׂתֵּינָהּ	הִנְשִׂינָהּ	
FUT. 3 m. . .	יִנְשֵׂא	יִנְשֵׂא	יִנְשִׂא	יִנְשֵׂא
3 f. . .	תִּנְשֵׂא	תִּנְשֵׂא	תִּנְשִׂא	תִּנְשֵׂא
2 m. . .	תִּנְשֵׂתָהּ	תִּנְשֵׂתָהּ	תִּנְשִׂי	תִּנְשֵׂתָהּ
2 f. . .	תִּנְשֵׂתִי	תִּנְשֵׂתִי	תִּנְשִׂי	תִּנְשֵׂתִי
1. . .	אִנְשֵׂא	אִנְשֵׂא	אִנְשִׂא	אִנְשֵׂא
Plur. 3 m. . .	יִנְשִׂאוּ	יִנְשִׂאוּ	יִנְשִׂאוּ	יִנְשִׂאוּ
3 f. . .	תִּנְשֵׂינָהּ	תִּנְשֵׂינָהּ	תִּנְשִׂינָהּ	תִּנְשֵׂינָהּ
2 m. . .	תִּנְשֵׂאוּ	תִּנְשֵׂאוּ	תִּנְשִׂאוּ	תִּנְשֵׂאוּ
2 f. . .	תִּנְשֵׂינָהּ	תִּנְשֵׂינָהּ	תִּנְשִׂינָהּ	תִּנְשֵׂינָהּ
1. . .	נִנְשֵׂא	נִנְשֵׂא	נִנְשֵׂא	נִנְשֵׂא
FUT. apoc. . .			יִנְשֵׂא	
PART. act. . .	נֹשֵׂא	נֹשֵׂא	מִנְשִׂא	מִנְשֵׂא
pass. . .	נֹשֵׂתָהּ	נֹשֵׂתָהּ		

H.—VERB PE ALEPH (אָפַע). § 67.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. . . .	אָכַל	אָכַל	הִאָּכַל	הִאָּכַל
like the verb <i>Pe Guttural</i> .				
INF. absol. . .	אָכַל	הִאָּכַל		
constr. . .	אָכַל	הִאָּכַל	הִאָּכַל	הִאָּכַל
IMPER. m. . .	אָכַל	הִאָּכַל	הִאָּכַל	
f. . .	אָכְלִי	ete.	ete.	
Plur. m. . .	אָכְלוּ			
f. . .	אָכְלֶינָהּ			
FUT. 3 m. . .	יֵאָכַל	יֵאָכַל	יֵאָכַל	יֵאָכַל
3 f. . .	תֵּאָכַל	תֵּאָכַל	ete.	ete.
2 m. . .	תֵּאָכַל	תֵּאָכַל		
2 f. . .	תֵּאָכְלִי	תֵּאָכְלִי		
1. . .	אָכַל	אָכַל		
Plur. 3 m. . .	יֵאָכְלוּ	יֵאָכְלוּ		
3 f. . .	תֵּאָכְלֶינָהּ	תֵּאָכְלֶינָהּ		
2 m. . .	תֵּאָכְלוּ	תֵּאָכְלוּ		
2 f. . .	תֵּאָכְלֶינָהּ	תֵּאָכְלֶינָהּ		
1. . .	נֵאָכַל	נֵאָכַל		
FUT. cov. . .	וְיֵאָכַר		יֵאָכַל	
PART. act. . .	אָכַל	נֵאָכַל	מֵאָכַל	מֵאָכַל
pass. . .	אָכַל			

I.—VERB PE YODH פִּי (ORIG. פִּי). § 68.

K.—VERB PROPERLY PE YODH (פִּי). § 69.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
PRET. 3 m. . .	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוּשַׁב	יָשַׁב	הוֹשִׁיב
3 f. . .		נִישַׁבָּה	הוֹשִׁיבָה	הוּשַׁבָּה		הוֹשִׁיבָה
2 m. . .	regular.	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוּשַׁבְתָּ	regular.	הוֹשִׁיבְתָּ
2 f. . .		נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוּשַׁבְתְּ		הוֹשִׁיבְתְּ
1. . .		נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוּשַׁבְתִּי		הוֹשִׁיבְתִּי
Plur. 3. . .		נִישַׁבוּ	הוֹשִׁיבוּ	הוּשַׁבוּ		הוֹשִׁיבוּ
2 m. . .		נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוּשַׁבְתֶּם		הוֹשִׁיבְתֶּם
2 f. . .		נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוּשַׁבְתֶּן		הוֹשִׁיבְתֶּן
1. . .		נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוּשַׁבְנוּ		הוֹשִׁיבְנוּ
INF. absol. . .	יָשׁוּב		הוֹשִׁיב, הוֹשִׁיב		יָשׁוּב	הוֹשִׁיב
constr. . .	יָשׁוּב, יָשׁוּב	יָשׁוּב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב	הוֹשִׁיב
IMPER. m. . .	שֶׁב	יָרֵשׁ	הוֹשִׁיב	הוֹשִׁיב	שֶׁב	הוֹשִׁיב
f. . .	שֶׁבִי	יָרֵשִׁי	הוֹשִׁיבִי	הוֹשִׁיבִי	שֶׁבִי	הוֹשִׁיבִי
Plur. m. . .	שֶׁבוּ	יָרֵשׁוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	שֶׁבוּ	הוֹשִׁיבוּ
f. . .	שֶׁבְנָה	יָרֵשְׁנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה	שֶׁבְנָה	הוֹשִׁיבְנָה
FUT. 3 m. . .	יָשֹׁב	יָרֵשׁ	יִשָּׁב	יִשָּׁב	יָשֹׁב	יִשָּׁב
3 f. . .	תָּשֹׁב	תִּרְשֵׁ	תִּשָּׁב	תִּשָּׁב	תָּשֹׁב	תִּשָּׁב
2 m. . .	תָּשֹׁב	תִּרְשֵׁ	תִּשָּׁב	תִּשָּׁב	תָּשֹׁב	תִּשָּׁב
2 f. . .	תִּשָּׁבִי	תִּרְשִׁי	תִּשָּׁבִי	תִּשָּׁבִי	תִּשָּׁבִי	תִּשָּׁבִי
1. . .	אָשֹׁב	אִרְשֵׁ	אִשָּׁב	אִשָּׁב	אָשֹׁב	אִשָּׁב
Plur. 3 m. . .	יִשָּׁבוּ	יִרְשׁוּ	יִשָּׁבוּ	יִשָּׁבוּ	יִשָּׁבוּ	יִשָּׁבוּ
3 f. . .	תִּשָּׁבְנָה	תִּירְשְׁנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה
2 m. . .	תִּשָּׁבוּ	תִּירְשׁוּ	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּשָּׁבוּ
2 f. . .	תִּשָּׁבְנָה	תִּירְשְׁנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה
1. . .	נִשָּׁב	נִרְשֵׁ	נִשָּׁב	נִשָּׁב	נִשָּׁב	נִשָּׁב
FUT. apoc. . .			יִשָּׁב			יִשָּׁב
conv. . .	וְיָשׁוּב		וְיִשָּׁב		וְיָשׁוּב	וְיִשָּׁב
PART. act. . .	יֹשֵׁב	נֹשֵׁב	מוֹשִׁיב	מוֹשֵׁב	יֹשֵׁב	מוֹשִׁיב
pass . . .	יָשׁוּב				יָשׁוּב	

L.—VERB AYIN VAV (ו). § 71.

M.—VERB AYIN YODH (י). § 72.

		<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Palal.</i>	<i>Kal.</i>		<i>Niphal.</i>
PRET.	3 m.	קָם	קָמוּם	הִקָּם	הֻקָּם	קִיָּם	קִיָּם	קָן	קָן	קָנוּ
	3 f.	קָמָה	קָמוּהָ	הִקָּמָה	הֻקָּמָה	קִיָּמָה	קִיָּמָה	קָנָה	קָנָה	קָנְיָהּ
	2 m.	קָמַתָּ	קָמוּתָם	הִקָּמַתָּ	הֻקָּמַתָּ	קִיָּמַתָּ	קִיָּמַתָּ	קָנַתָּ	קָנַתָּ	קָנִיתָ
	2 f.	קָמַתְּ	קָמוּתְּ	הִקָּמַתְּ	הֻקָּמַתְּ	קִיָּמַתְּ	קִיָּמַתְּ	קָנַתְּ	קָנַתְּ	קָנִיתְּ
	1.	קָמַתִּי	קָמוּתִי	הִקָּמַתִּי	הֻקָּמַתִּי	קִיָּמַתִּי	קִיָּמַתִּי	קָנַתִּי	קָנַתִּי	קָנִיתִי
<i>Plur.</i>	3.	קָמוּ	קָמוּם	הִקָּמוּ	הֻקָּמוּ	קִיָּמוּ	קִיָּמוּ	קָנוּ	קָנוּ	קָנוּ
	2 m.	קָמַתְּם	קָמוּתְּם	הִקָּמַתְּם	הֻקָּמַתְּם	קִיָּמַתְּם	קִיָּמַתְּם	קָנַתְּם	קָנַתְּם	קָנִיתְּם
	2 f.	קָמַתְּנָן	קָמוּתְּנָן	הִקָּמַתְּנָן	הֻקָּמַתְּנָן	קִיָּמַתְּנָן	קִיָּמַתְּנָן	קָנַתְּנָן	קָנַתְּנָן	קָנִיתְּנָן
	1.	קָמַנִּי	קָמוּנִי	הִקָּמַנִּי	הֻקָּמַנִּי	קִיָּמַנִּי	קִיָּמַנִּי	קָנַנִּי	קָנַנִּי	קָנִיתִנִּי
INF.	<i>absol.</i>	קוּם	תִּקוּם	תִּקָּם	תִּקָּם	קוּם	קוּם	קוּן	קוּן	הִקָּנוּ
	<i>constr.</i>	קוּם	תִּקוּם	תִּקָּם	תִּקָּם	קוּם	קוּם	קוּן	קוּן	הִקָּנוּ
IMPER.	<i>m.</i>	קוּם	תִּקוּם	תִּקָּם	תִּקָּם	קוּם	קוּם	קוּן	קוּן	הִקָּנוּ
	<i>f.</i>	קוּמִי	תִּקוּמִי	תִּקָּמִי	תִּקָּמִי	קוּמִי	קוּמִי	קוּנִי	קוּנִי	(as יוּ)
	<i>Plur. m.</i>	קוּמוּ	תִּקוּמוּ	תִּקָּמוּ	תִּקָּמוּ	קוּמוּ	קוּמוּ	קוּנוּ	קוּנוּ	
	<i>f.</i>	קוּמְנָה	תִּקוּמְנָה	תִּקָּמְנָה	תִּקָּמְנָה	קוּמְנָה	קוּמְנָה	—	—	
FUT.	3 m.	יָקוּם	יָקוּם	יִקָּם	יִקָּם	יִקָּמוּם	יִקָּמוּם	יָקוּן	יָקוּן	יָקוּנוּ
	3 f.	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶן	תִּקָּוֶן	(as יוּ)
	2 m.	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶם	תִּקָּוֶן	תִּקָּוֶן	
	2 f.	תִּקָּוֶמִי	תִּקָּוֶמִי	תִּקָּוֶמִי	תִּקָּוֶמִי	תִּקָּוֶמִי	תִּקָּוֶמִי	תִּקָּוֶנִי	תִּקָּוֶנִי	
	1.	אֶקָּוֶם	אֶקָּוֶם	אֶקָּוֶם	אֶקָּוֶם	אֶקָּוֶם	אֶקָּוֶם	אֶקָּוֶן	אֶקָּוֶן	
<i>Plur.</i>	3 m.	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ
	3 f.	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה	תִּקָּוֶינָה
	2 m.	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ	תִּקָּוֶמוּ
	2 f.	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה	תִּקָּוֶמֶנָה
	1.	נִקָּוֶם	נִקָּוֶם	נִקָּוֶם	נִקָּוֶם	נִקָּוֶם	נִקָּוֶם	נִקָּוֶן	נִקָּוֶן	נִקָּוֶן
FUT.	<i>apoc.</i>	יָקָם		יָקָם				יָקָן	יָקָן	
	<i>conv.</i>	יָקָמָה, יָקָמוּ	יָקָמוּ	יָקָמָה, יָקָמוּ	יָקָמוּ			יָקָנָה, יָקָנוּ	יָקָנָה, יָקָנוּ	
FUT.	<i>with Suff.</i>	יִקָּוֶמֶנִי		יִקָּוֶמֶנִי		יִקָּוֶמֶנִי	יִקָּוֶמֶנִי	יִקָּוֶמֶנִי	יִקָּוֶמֶנִי	
PART.	<i>act.</i>	קָם	קָמוּם	הִקָּמוּם	הֻקָּמוּם	קִיָּמוּם	קִיָּמוּם	קָן	קָן	קָנוּ
	<i>pass.</i>	קוּם						בִּי		

N. — VERB LAMEDH ALEPH (ל). § 73

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 m. . .	קָצַחַ	נִקְצַחַ	קָצַחַ	קָצַחַ	הִקְצַחַ	הִקְצַחַ	הִתְקַצַּחַ
3 f. . .	קָצַחַהּ	נִקְצַחַהּ	קָצַחַהּ	קָצַחַהּ	הִקְצַחַהּ	הִקְצַחַהּ	הִתְקַצַּחַהּ
2 m. . .	קָצַחְתָּ	נִקְצַחְתָּ	קָצַחְתָּ	קָצַחְתָּ	הִקְצַחְתָּ	הִקְצַחְתָּ	הִתְקַצַּחְתָּ
2 f. . .	קָצַחְתְּ	נִקְצַחְתְּ	קָצַחְתְּ	קָצַחְתְּ	הִקְצַחְתְּ	הִקְצַחְתְּ	הִתְקַצַּחְתְּ
1. . .	קָצַחְתִּי	נִקְצַחְתִּי	קָצַחְתִּי	קָצַחְתִּי	הִקְצַחְתִּי	הִקְצַחְתִּי	הִתְקַצַּחְתִּי
Plur. 3. . .	קָצַחוּ	נִקְצַחוּ	קָצַחוּ	קָצַחוּ	הִקְצַחוּ	הִקְצַחוּ	הִתְקַצַּחוּ
2 m. . .	קָצַחְתֶּם	נִקְצַחְתֶּם	קָצַחְתֶּם	קָצַחְתֶּם	הִקְצַחְתֶּם	הִקְצַחְתֶּם	הִתְקַצַּחְתֶּם
2 f. . .	קָצַחְתֶּן	נִקְצַחְתֶּן	קָצַחְתֶּן	קָצַחְתֶּן	הִקְצַחְתֶּן	הִקְצַחְתֶּן	הִתְקַצַּחְתֶּן
1. . .	קָצַחְנוּ	נִקְצַחְנוּ	קָצַחְנוּ	קָצַחְנוּ	הִקְצַחְנוּ	הִקְצַחְנוּ	הִתְקַצַּחְנוּ
INF. <i>absol.</i> . .	קָצוּחַ	נִקְצוּחַ	קָצוּחַ		הִקְצוּחַ		
<i>constr.</i> . .	קָצוּחַ	הִקְצוּחַ	קָצוּחַ	קָצוּחַ	הִקְצוּחַ	הִקְצוּחַ	הִתְקַצַּחַ
IMPER. <i>m.</i> . .	קָצַחַ	הִקְצַחַ	קָצַחַ		הִקְצַחַ		הִתְקַצַּחַ
<i>f.</i> . .	קָצַחִי	הִקְצַחִי	קָצַחִי		הִקְצַחִי		הִתְקַצַּחִי
Plur. <i>m.</i> . .	קָצַחוּ	הִקְצַחוּ	קָצַחוּ		הִקְצַחוּ		הִתְקַצַּחוּ
<i>f.</i> . .	קָצַחְנָהּ	הִקְצַחְנָהּ	קָצַחְנָהּ		הִקְצַחְנָהּ		הִתְקַצַּחְנָהּ
FUT. 3 m. . .	יִקְצַחַ	יִקְצַחַ	יִקְצַחַ	יִקְצַחַ	יִקְצַחַ	יִקְצַחַ	יִתְקַצַּחַ
3 f. . .	תִּקְצַחַ	תִּקְצַחַ	תִּקְצַחַ	תִּקְצַחַ	תִּקְצַחַ	תִּקְצַחַ	תִּתְקַצַּחַ
2 m. . .	תִּקְצַחְתָּ	תִּקְצַחְתָּ	תִּקְצַחְתָּ	תִּקְצַחְתָּ	תִּקְצַחְתָּ	תִּקְצַחְתָּ	תִּתְקַצַּחְתָּ
2 f. . .	תִּקְצַחְתְּ	תִּקְצַחְתְּ	תִּקְצַחְתְּ	תִּקְצַחְתְּ	תִּקְצַחְתְּ	תִּקְצַחְתְּ	תִּתְקַצַּחְתְּ
1. . .	אִקְצַחַ	אִקְצַחַ	אִקְצַחַ	אִקְצַחַ	אִקְצַחַ	אִקְצַחַ	אִתְקַצַּחַ
Plur. 3 m. . .	יִקְצַחוּ	יִקְצַחוּ	יִקְצַחוּ	יִקְצַחוּ	יִקְצַחוּ	יִקְצַחוּ	יִתְקַצַּחוּ
3 f. . .	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּתְקַצַּחְנָהּ
2 m. . .	תִּקְצַחוּ	תִּקְצַחוּ	תִּקְצַחוּ	תִּקְצַחוּ	תִּקְצַחוּ	תִּקְצַחוּ	תִּתְקַצַּחוּ
2 f. . .	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּקְצַחְנָהּ	תִּתְקַצַּחְנָהּ
1. . .	נִקְצַחַ	נִקְצַחַ	נִקְצַחַ	נִקְצַחַ	נִקְצַחַ	נִקְצַחַ	נִתְקַצַּחַ
FUT. <i>apoc.</i> like the common Future.					יִקְצַחַ		
FUT. <i>with Suff.</i>	יִקְצַחְנִי		יִקְצַחְנִי		יִקְצַחְנִי		
PART. <i>act.</i> . .	קָצַחַ	נִקְצַחַ	קָצַחַ	קָצַחַ	קָצַחַ	קָצַחַ	קָצַחַ
<i>pass.</i> . .	קָצוּחַ						

O. — VERB LAMEDH HE (לה). § 74.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRET. 3 <i>m.</i> . . .	גָּלָה	גִּלְגָּה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
3 <i>f.</i> . . .	גָּלְתָה	גִּלְגְּתָה	גָּלְתָה	גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלְּתָה
2 <i>m.</i> . . .	גָּלִיתָ	גִּלְגִּיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
2 <i>f.</i> . . .	גָּלִיתְּ	גִּלְגִּיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
1.	גָּלִיתִי	גִּלְגִּיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
Plur. 3.	גָּלוּ	גִּלְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2 <i>m.</i>	גָּלִיתֶם	גִּלְגִּיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
2 <i>f.</i>	גָּלִיתְּנָן	גִּלְגִּיתְּנָן	גָּלִיתְּנָן	גָּלִיתְּנָן	הִגְלִיתְּנָן	הִגְלִיתְּנָן	הִתְגַּלִּיתְּנָן
1.	גָּלִיתִי	גִּלְגִּיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
INF. <i>absol.</i>	גָּלוּ	גִּלְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
<i>constr.</i>	גָּלוּחַ	הִגְלוּחַ	גָּלוּחַ	גָּלוּחַ	הִגְלוּחַ	הִגְלוּחַ	הִתְגַּלוּחַ
IMPER. <i>m.</i>	גָּלוּ	הִגְלוּ	גָּלוּ		הִגְלוּ		הִתְגַּלוּ
<i>f.</i>	גָּלִי	הִגְלִי	גָּלִי		הִגְלִי		הִתְגַּלִּי
Plur. <i>m.</i>	גָּלוּ	הִגְלוּ	גָּלוּ		הִגְלוּ		הִתְגַּלוּ
<i>f.</i>	גָּלְיָהֶן	הִגְלְיָהֶן	גָּלְיָהֶן		הִגְלְיָהֶן		הִתְגַּלְיָהֶן
FUT. 3 <i>m.</i>	יִגְלֶה	יִגְלָה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
3 <i>f.</i>	תִּגְלֶה	תִּגְלָה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
2 <i>m.</i>	תִּגְלֶה	תִּגְלָה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
2 <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
1.	אֶגְלֶה	אֶגְלָה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה
Plur. 3 <i>m.</i>	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
3 <i>f.</i>	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּתְגַּלְיָהֶן
2 <i>m.</i>	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
2 <i>f.</i>	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּגְלְיָהֶן	תִּתְגַּלְיָהֶן
1.	נִגְלֶה	נִגְלָה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה
FUT. <i>apoc.</i>	יִגְלֶ	יִגְלֶ	יִגְלֶ		יִגְלֶ		יִתְגַּלֶּ
FUT. <i>with Suff.</i>	יִגְלֶנִי		יִגְלֶנִי		יִגְלֶנִי		
PART. <i>act.</i>	גָּלוּ	גִּלְגָּה	גִּלְגָּה	גִּלְגָּה	גִּלְגָּה	גִּלְגָּה	גִּתְגַּלְגָּה
<i>pass.</i>	גָּלוּ						

EXERCISES
IN
HEBREW GRAMMAR,
AND
A HEBREW CHRESTOMATHY;

PREPARED WITH REFERENCE TO THE TRANSLATION OF GESENIUS'
HEBREW GRAMMAR.

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INTRODUCTION.

THE design of the following Exercises in Reading and Orthography is to aid the student in acquiring a knowledge of the Hebrew vowel-system, and to accustom him to the ready application of its principles. As one of the advantages of this mode of treating the subject, the writer has endeavoured to illustrate each principle by itself, without embarrassing the learner by anticipating, as must sometimes be done in the Grammar, a knowledge of principles subsequently taught. This, together with the familiarity and copiousness of illustration allowed in a course of exercises, it is hoped, may leave no occasion to complain of the difficulty of the subject.

The learner is made to depend on the Grammar for the statement of principles, which, as far as possible, is avoided in the Exercises. Occasionally, however, a summary is given for his convenience, the particulars being supplied in the Grammar. After the first section of the Introduction, he should read attentively the whole of Part First: the sections referred to at the head of each division in the following pages should then be *studied* (not committed to memory) in connexion with the corresponding exercises, until he understands the principles

and their application, and can state and illustrate them in his own language.

The student should be cautioned against hurrying over the Elements, from an impatience to enter upon exercises in translation whilst he is yet *spelling* his way over Hebrew forms. If he yields to this impatience, he will find himself embarrassed with petty difficulties when he would wish to have his whole attention directed to other objects. A facility in *reading Hebrew* is perhaps neglected more than any other part of the elementary study of the language; and hence many fail of ever acquiring the habit of enunciating a Hebrew sentence with ease and fluency. Such an one, even in his *silent* reading, almost necessarily judges of the sentiments of a passage by his own, and not by the writer's manner of expressing them.

It may be proper to add, that the *blackboard* will be found convenient and useful, both for illustrating principles to the *eye* of the instructor, and for affording the members of the class an opportunity of profiting by the correction of each other's exercises.

* * * The sign § is used in references to the sections of the GRAMMAR; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.*]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs. The pronunciation of the consonants, and of the letters employed to represent them, is given in the *alphabet with diacritic signs* on page 10 of the Grammar, and that of the vowels in the table on page 15. The portions of the Grammar most necessary to be studied in connexion with this section are, § 6, 2. § 8, 2, 3, and Rems. 1, 2, 3, under § 8, 1.

. Every syllable begins with a consonant ; see § 26, 1, where the only exception is given. The *accent* is commonly on the final syllable, (§ 15, 2 :) when it is on the *penult*, this is indicated as in the Grammar, (§ 15, Rem. 3.)

a) Open syllables : † *má*, *mē*, *mē*, *mī*, *mō*, *mū*, *lē*, *lā*, *ná*, *nō*, *nū*, *tō*, *tē*, *hā*, *hī*, *tsē*, *tsū*, *tsō*, *shē*, *sá*, *vá*, *zá*, *zō*, *rō*, *yē*, *yá*, *sī*, *sō*, *qé*, *qū*, *bá*, *bō*, *gō*, *dī*, *dē*, *kū*, *kō*, *pé*, *pō*, *tē*, *tō*, *tī*.

b) Closed syllables : † *lám*, *bār*, *Shēm*, *hād̄h*, *shār*, *sām*, *līth*, *lōq*, *shān*, *qāl*, *yād̄h*, *qāt̄s*, *lóm*, *tóm*, *bōth*, *nōn*, *yōl*, *qōl*, *lōt*, *tēn*, *yēsh*, *yīth*, *gād̄h*, *pūl*, *yūq*, *gāv*, *gīv*, *vāv*.

* The table of vowels in No. 1 of § 8 should be passed over, and the student's attention directed to that given in No. 2.

† See § 26, 1.

c) Vowels in connexion with their homogeneous vowel-letters, (§ 8, 3 :)* *lō*, *lū*, *gē*, *lī*, *tsōn*, *qām*, *bīn*, *bēn*, *tēn*, *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels : see § 7, 2. The feeble consonant power of א and ה is also often lost after a vowel (§ 23, 2, 3), like that of the English *h* in *ah*, *oh* ; e. g. *bá*, *bō*, *bē*, *tsá*, *pē*, *lō*, *sē*, *mē* : so א (§ 23, Rem. 3) after ו and י when pronounced as vowels ; *shō*, *nō*, *kū*, *lū*, *sī*, *hī*, *tsī*.

Hholem is written over the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written, as *qōm*, *lō-vēth*, *lō*. When it belongs to ל it is commonly written over the following letter ; e. g. *lōt* ; but often as *lō*. *Shureq* is never written except in the bosom of its homogeneous vowel-letter (ו).

d) Dissyllables : *qá-tāl*, *qá-tōl*, *qō-tēl*, *gá-zām*, *tsá-bhūr*, *tsá-dhād̄h*, *há-lāl*, *zá-bhād̄h*, *zō-sēbh*, *há-mān*, *tē-rēdh*, *yē-shēbh*, *shē-lēv*, *nō-mār*, *yá-khōl*, *há-lām*, *shá-lēm*, *nō-khēl*, *dá-bhār*, *lē-váy*, *nō-bhāl*, *qá-tōn*, Examples containing feeble letters sounded as vowels : *rā-thō*, *shá-nī*, *shá-lōsh*, *shá-lāth*, *shá-lū*, *yá-sāth*, *mō-lēl*, *bē-thō*, *mī-shī*, *yēn*, *lē-vī*, *lū-lē*, *bē-thū*, *lī-nū*, *ū-blēn* (§ 26, 1), *lē-mōr*, *shá-nīm*, *yē-nē*.

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of y.

For explanation of the following examples, see Rems. 2 and 3 under § 8, 1: פֶּשׁ *pōsh*, שֵׁן *sōn*, שֹׁן *shōn*, שֵׁרֶשׁ *shō-rēsh*, קָוָה *qō-vāv*, אֶשְׁרֶשׁ *shēr-tā-vōm*, אֶשְׁרֶשׁ *vā-shōdh*.

The student should adopt some pronunciation for those consonants whose original sound is unknown, or for which the English language has no representative. The frequent repetition of the following exercises will aid him in expressing the sounds which he may adopt for these letters.

ח (commonly expressed by strongly rolling the palate): ח (*hhā*), ח (*hhō*), חח, חחח, חחחח; חחחח, חחחחח, חחחחחח; חחחחחח, חחחחחחח, חחחחחחחח; חחחחחחחח, חחחחחחחחח, חחחחחחחחחח

כ (§ 6, 2, 3, note): כ (*khā*), ככ, כככ, ככככ; כככככ, ככככככ, כככככככ; ככככככככ, כככככככככ, ככככככככככ

ג (§ 6, 2, 3, note): ג (*ghā*), גג, גגג, גגגג; גגגגג, גגגגגג, גגגגגגג; גגגגגגגג, גגגגגגגגג, גגגגגגגגגג

י. Probably the nearest expression of the original sound of this letter, and the one which best exhibits its guttural character, is that given by Gesenius, (§ 6, 2.) But even the "wholly false Jewish pronunciation *ny*" is preferable to the entire omission of the letter in reading.

דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*; דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*; דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*; דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*; דָּבָר *dā-vār*, דָּבָר *dā-vār*, דָּבָר *dā-vār*

הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*; הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*; הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*; הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*; הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*; הָיָה *hā-yā*, הָיָה *hā-yā*, הָיָה *hā-yā*

א. A slight appulse of the breath before or after the vowel, according as it stands at the beginning or end of a syllable: in the latter case it is but seldom heard separately from the vowel, and then resembles *h* in *eh*! uttered softly; e. g. מָעַן *mē-ān*, מָעַשׁ *mā-āsh*, מָעַר *pā-ār*; מָעַר *yēs-tār*.

ה. The full English *h*. Its sound before a vowel requires no illustration: when uttered after a vowel it has the fullest sound of *h* in *lah!* *eh!* e. g. לָהֶבֶת * *ylh-lābh*, לֶחֶם *lēh-mār*, לֶחֶם *lūh-māth*, לֶחֶם *tsūh-rām*.

In regard to ר it may be added, that the proper pronunciation of *r* after a vowel (formed

* One sign, which the learner would not yet understand, is omitted under א and ה.

in the throat and the back part of the mouth, without the vibration of the tongue) better expresses the guttural sound of the Hebrew ר than the rolling French or Irish *r*.

Write the following words in Hebrew characters:—*bādth, lēdh, 'ābh, 'ōbh, hēl, līl, līv, lēn, lūn, lōn, bōn, bān, bān, 'ān, 'ets, pīn, pōts, dōth, lādth, sōn, sūn, shēn, shādth, shībh, shēm, sīn, sāv, sīv, tēn, tōm, tūbh, shōth, shūth, lōv, rōs, sōr, lōsh, līsh, lāsh, tsē-nā, tsī-thā, qō-tēl, qā-tūl, tsā-yīth, dā-bhār, 'ā-bhādth, 'ō-shā, bī-nā, tsul, nē-sāph, tā-vōn, nē-shēph, sū-sī, sō-tūy, sā-'ān, shōdh, shō-'ēs, mo-'ēdh, pā-nūy, pā-nē-khā, nō-shēn, bō-rāts, bō-rā-tsōn, qō-bhēdh, qō-vāv, tsō-'ēm, mā-thō, tsō-vī, ū-ghūz, hē-vōts, lō-rēsh, sō-tēr, yē-shī, yō-shēbh, qū-mū, pē-lēgh, pā-lēgh, pā-khār, pī-thōn, pīq, pī-khōl, pī-nōn, pī-shōn, pī-lē'-ghēsh, pā-lāhh, pū-lit, pā-lil, pā-nūgh, pā-'ū, pā-'āl, pō-'āl, qā'yīts, rā-ghūz, rē-ghēl, rē-vādh, rō-khābh, rā-zākh, rā-khās, rā-khūl, rā-khūsh.*

** The student may find it most convenient to omit א and ע in pronunciation, and to make no distinction between א and ע, א and ע, according to the practice of many teachers. It is desirable, however, to preserve as far as possible those peculiarities in pronunciation which serve to explain the laws of the language. It is important, also, that the language should be addressed to the ear, as well as to the eye. It may be added, that the trouble of acquiring the pronunciation of such a language as the Hebrew is sufficiently rewarded by the knowledge of the powers of the human organs of speech, and the command of his own, which the student thus obtains.

SECTION II.

EXERCISES IN SYLLABICATION.

[§ 9—14, § 15, 1, 2, § 16, § 26.]

As the use of Sheva (§ 10), and the distinction between long and short Qamets (§ 9), depend on the theory of the syllable exhibited in § 26, it is found most convenient to present the subjects of

* In these exercises the sound of א is indicated by the *spiritus lenis* ('), and that of ע by the double *spiritus asper* (''), as in the alphabet.

these three sections in connexion. The other sections referred to above are to be read with care, in order that the occasional allusions to them may be understood.

Use of Sheva, (§ 10.)

Sheva (*emptiness, vacancy*), merely denotes the absence of a vowel, and is written, with the single exception given in § 10, 1, under every vowelless consonant.* Of course it has properly no vocal power. When, however, two consonants precede a vowel, the organs of speech spontaneously supply a slight vowel-sound under the first. Thus in such forms as *ktol*, *gmol*, *gthar*, the *k* and *g* are uttered with a very short and slight vowel-sound, *k^etol*, *g^emol*, *g^ethar*. Sheva, therefore, is vocal (indicating a kind of half-vowel) only when it stands under the first of two consonants before a vowel. Accordingly it is silent in, קָטוֹל *qā-tāl-tā*, יֻגְמֹל *yūg-mōl*, מִיָּגוֹן *mīy-gōn*; and vocal in, קְטוֹל *q^etōl*, מִיְּגוֹן *mīy-gōn*; קְטוֹל *q^etōl*, מִיְּגוֹן *mīy-gōn*; קְטוֹל *q^etōl*, מִיְּגוֹן *mīy-gōn*.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs between two vowels, (קָטוֹל, קְטוֹל). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable, (vocal Sheva.) Thus קָטוֹל might be *nūph-shī* or *nū-phēshī*, קְטוֹל *qā-t^elū* or *qāt-lū*, קְטוֹל *qōn-nā* or *qō-m^enā*, קְטוֹל *ābh-rā* or *nē-bh^erā*.

Whether Sheva, in this case, is silent or vocal depends on the nature of the syllable as taught in § 26. A vowel sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel, (§ 26, 2.) A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it. Accordingly, as a general rule—

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal; e. g. :—†

Silent Sheva: דָּךְ *dākh*, יָגַךְ *yā-gēkh*, קָטוֹל *qā-tāl*, יָגַךְ *yā-gēkh*, מַלְכָּה *māl-kā*, קָטוֹל *qāth-tēkh*, מִיָּגוֹן *mīy-gōn*, מִיָּגוֹן *mīy-gōn*, מִיָּגוֹן *mīy-gōn*.

Vocal Sheva: (b, 1) נָשָׂה *nā-shā*, נָשָׂה *nā-shā*, נָשָׂה *nā-shā*; (b, 2) תִּדְרָשׁוּ *tīdh-rēshū*, תִּדְרָשׁוּ *tīdh-rēshū*, תִּדְרָשׁוּ *tīdh-rēshū*; (b, 3) תִּשְׁרָה *tīsh-rā*, תִּשְׁרָה *tīsh-rā*, תִּשְׁרָה *tīsh-rā*.

The composite Shevas are always vocal (§ 10, 3), and of course always stand at the beginning of a syllable; e. g. אֲשֶׁר *a^esher*, חָשָׁה *hā-shāshēr*, אֲנֹשׁ *a^enōsh*, אֲמָטָה *a^emāts*, יָגוֹן *yā-gōn*, אֲבוֹהַי *a^ebūhī*, אֲפָרַי *a^epārī*, אֲבֹלָה *a^ebōlā*.

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs with gutturals, &c.

Promiscuous examples: אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*, אֲשֶׁר *a^esher*.

Rem. 1.† When *Daghesh f.* is omitted at the end of a syllable (§ 20, 3, *b*, and *a*), the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel, (comp. § 22, 1, § 26, 2, *e*, Rem.,) the consonant in which *Daghesh* is omitted being pronounced rapidly between the two syllables, as if it belonged to both; † e. g. אֲבֹהַי *(for אֲבוֹהַי)* *hā^mmēbhāy-gēsh*, אֲבוֹהַי *(for אֲבוֹהַי)* *hā^mmēbhā-nāth*, אֲבוֹהַי *(for אֲבוֹהַי)* *hā^mmēbhā-nūth*, אֲבוֹהַי *(for אֲבוֹהַי)* *hā^mmēbhā-rīm*, אֲבוֹהַי *(for אֲבוֹהַי)* *hā^mmēbhā-thō*.

learner, at first, in the division of syllables. Gesenius regards Sheva as quiescent after a long vowel, only before a formative addition which makes a syllable by itself,—as etymology would, in this case, forbid a new division of syllables in the original form.

* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same.

† This remark is added in explanation of the statement given in § 10, 2, under the letter *e*.—Sheva being vocal under a letter which is repeated only when that letter omits *Dagh. f.*, (§ 20, 3, *b*, *a*.)

‡ Like *l* in docility, *c* in veracity.

Daghesh lene, except when preceded by a vowel or a vocal Sheva.

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connexion that the effect is the same as if they were but one; e. g. זָבָרְךָ בְּנֵי יִשְׂרָאֵל, Gen. 31:1, *words of the sons of* —; וְהָיָה כִּדְבָרְךָ, Gen. 30:34, *be it according to thy word*, [For the omission of *Dagh. l.* in בּוֹ (כִּדְבָרְךָ), composed of דְּבָרְךָ and בּוֹ], see § 21, *Exceptions, a*;] וְהָיוּ כְּלִי-רִמָּה, Gen. 31:8, *and all the stock bare* —; הוֹצִיאוּ כָּל-אִישׁ, Gen. 45:1, *put forth every man*. Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,* as indicated by one of the distinctive accents, § 21, 2. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute: e. g. וְהָיָה כְּאִשְׁרַיִם, Judg. 11:5, *it happened, when*; וַיְהִי בְּהַזֶּה, (ibid. 7), Gen. 38:27, *it happened, at the time* —; וְשִׁלְחֵנִי כִי, Gen. 32:27, *let me go, for* —; וְהָיָה כְּבִישׁ הַכֶּסֶף, (Class IV. 20), Gen. 44:2, *my cup, the silver cup*; וְהָיָה לִי כְּבִישׁ, (Class IV. 21), Gen. 48:7, *and as for me, when I came*.

Promiscuous examples: בְּהוֹ, כְּשִׂפְהוֹת, מְנַרְנְוֹ; וְנִשְׁפָּטוּ, הַתְּיָאֵסָה, וְנִתְּבַח, הַיְיָרְדָם, הַנְּשִׁבְתִים, וְהוֹתָם, דְּעָתָם, כְּבִנְיָהוּ, וְהִצִּירָם, וְהָבִיאָם, כְּבִנְיָהוּ.

Daghesh f. Euphonic (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

SECTION IV.

QUIESCENCE OF THE FEEBLE LETTERS.

[§ 23, 24.]

The vowel-letters ו and י, † when they are said to quiesce, are properly *sounded as vowels*,

* i. e. of a division of the verse in reading; but these divisions are often made by the accents without regard to the sense.

† The sound of ו is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant

(§ 7, 2. § 8, 3.) Of a different nature is the quiescence of ה and נ: the former represents no vowel sound, the latter only that of long *a*, for which, however, it is very rarely written, (§ 7, 2. § 8, 3, init. § 23, 2, Rem. 1.) These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.* Hence (with the single exception of נ used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable, (§ 25, 1.) But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same, (i. e. the sound of the consonant is not heard separately from that of the vowel,) and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

נ in all the vowels, (§ 23, 2;) נָא *nā*, נָא *tsā*, נָא *nē*, נָא *pē*, נָא *rī*, נָא *lā* (§ 24, 2, note), נָא *pū*, נָא *pō*, נָא *shī*, נָא *kū*, § 23, 2, Rem. 3.

ה	in	{	Hholem - - - - -	הוֹ <i>hō</i>	} § 23, 3.
			Qamets - - - - -	הָה <i>mā</i>	
			Seghol - - - - -	הֶה <i>mē</i>	
ו	in	{	Tseri - - - - -	וֹה <i>lō</i>	} § 8, 3.
			Hholem - - - - -	וּוֹ <i>lō</i>	
			Shureq - - - - -	וּוֹ <i>lū</i>	
י	in	{	Hhireq - - - - -	יֹו <i>lī</i>	} § 8, 3.
			Tseri - - - - -	יֹו <i>gē</i>	
			Seghol - - - - -	יֹו <i>hē</i>	

The following rule will enable the pupil to determine by the punctuation when these letters quiesce, and when they retain their power as consonants:—

The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.

power of ו, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which ו dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples וּוֹ, וּוֹ (§ 24, 2, b), וּוֹ. The sound of ו flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in וּוֹ, וּוֹ. In the loss of the original consonant power of these letters at the end of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

* Compare *h* in *eh! hah!* where final *h* is sounded, and in *ah, oh*, where it is lost to the ear.

the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as הָגָה, גַּי, וּי—), because a syllable cannot begin with a vowel, (§ 26, 1.) The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (הַשְׁבִּי, הִ),—or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is required than in the inflexion of the verb by persons, &c.; e. g. (in the inflexion of verbs) הַשְׁבִּי (ה), הַשְׁבִּי (ה), הַשְׁבִּי (ו), הַשְׁבִּי (י): (in the union of suffix pronouns with nouns and verbs) עָלַם (א), עָלַם (ב), עָלַם (ג), עָלַם (ד), עָלַם (ה).

2. An addition beginning with a consonant (as ה, ח) may be made to a word ending with a consonant. The final vowel is then treated according to the principles contained in § 26, 3. Hence—

(1.) When the tone is not thrown forward, the final syllable suffers no change; e. g. הַשְׁבִּי (ה), הַשְׁבִּי (ו), הַשְׁבִּי (י); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג), הַשְׁבִּי (ד).

(2.) When the tone is thrown forward—

a) The final syllable, if its vowel is short, remains unchanged; e. g. הַשְׁבִּי (ה), הַשְׁבִּי (ו), הַשְׁבִּי (י); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג), הַשְׁבִּי (ד).

b) If the final vowel is long and unchangeable, the closing consonant must be united with the accessory syllable (since a long vowel cannot stand in a closed syllable without the tone), and of course must take a vocal Sheva; e. g. שָׂם (א), שָׂם (ב), שָׂם (ג), שָׂם (ד); שָׂם (א), שָׂם (ב), שָׂם (ג), שָׂם (ד).

c) If the final vowel is long and changeable, the original division of syllables is usually retained, and the vowel, standing in a closed syllable without the tone, is exchanged for the kindred short one, (§ 26, 3); e. g. עָלַם (א), עָלַם (ב), עָלַם (ג), עָלַם (ד); עָלַם (א), עָלַם (ב), עָלַם (ג), עָלַם (ד).

Here also, as in the preceding case, the final consonant might unite itself with the accessory syllable, and leave the preceding long vowel to stand in an open syllable, (as הָגָה, גַּי; וּי, וּי); but this is rarely done.

3. When an addition is made to a word ending with two consonants, the second of the two is united with the accessory vowel or syllable; the pronounciation of two consonants after a vowel occasioning a harshness which is avoided where it is practicable, and hence occurs only at the end of words; compare § 26, 4; e. g. הַשְׁבִּי (ה), הַשְׁבִּי (ו), הַשְׁבִּי (י); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג), הַשְׁבִּי (ד).

II. Rise of New Vowels and Syllables. (§ 28.)

Three consonants may, in the course of inflexion, come before a vowel, (§ 28, 1.)—

1. When a consonant without a vowel is prefixed to a word whose initial consonant is also destitute of a vowel; e. g. when ה, וּ, וּ, וּ, וּ, &c., are prefixed to such forms as הַשְׁבִּי (ה), הַשְׁבִּי (ו), הַשְׁבִּי (י); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג), הַשְׁבִּי (ד); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג), הַשְׁבִּי (ד).

2. When a vowel, preceded by two consonants, falls away on account of some accession at the end, which causes the tone to be thrown forward one syllable, (§ 27, 3, b); e. g. הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג); הַשְׁבִּי (א), הַשְׁבִּי (ב), הַשְׁבִּי (ג).

3. When the tone is thrown forward two syllables, (§ 27, 3, c.) Give the proper pointing to the following examples: עָלַם (א), עָלַם (ב); עָלַם (א), עָלַם (ב); עָלַם (א), עָלַם (ב); עָלַם (א), עָלַם (ב); עָלַם (א), עָלַם (ב).

* In a few instances, as in this word, *Pattakh*, instead of *Ihhreq*, is the supplied vowel, even under letters which are not gutturals.

IMPER.	<i>m.</i>	יֵלֵךְ		
	<i>f.</i>	יֵלְכִי	} § 27, 3, <i>b</i> , Sect. V. I. 1.	
Plur.	<i>m.</i>	יֵלְכוּ		} & II. 2, § 28, 1.
	<i>f.</i>	יֵלְכֵי	Sect. V. I. 2, 1.	
FUT.	3 <i>m.</i>	יֵלֵךְ	} Sect. V. II. 1. } § 28, 1.	
	3 <i>f.</i>	יֵלְכִי		
	2 <i>m.</i>	יֵלְכוּ		
	2 <i>f.</i>	יֵלְכֵי		(as <i>Imp. sing. f.</i>)
	1	יֵלֵךְ		§ 28, 3.
Plur.	3 <i>m.</i>	יֵלְכוּ		
	3 <i>f.</i>	יֵלְכֵי	(as <i>Imp. pl. f.</i>)	
	2 <i>m.</i>	יֵלְכוּ		
	2 <i>f.</i>	יֵלְכֵי		
	1	יֵלֵךְ	(as <i>sing. 3 m.</i>)	

}	Niph.	יִדְרֹשׁ	} § 19, 3. <i>δ</i> .
	Hiph.	יִדְרֹשֶׁל	
	Hoph.	יִדְרֹשֶׁל	
	Hithp.	יִדְרֹשֶׁל	

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from *י* to the shorter vowel - (see § 8, Rem. 4, 2nd ¶) in *Hiph. Fut.*, as well as that from *י* to - in *Hiph. Prat.*, and from - to - in the *Prat.* of the verb mid. *E*, and of *Piel*, *Pattahh* having, in the formation of the verb, arbitrarily come in place of *י*. and - merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms† (in connexion with the section referred to at the head of each), and give the reason for every deviation from the general form given in *Parad. A*; e. g. *Inf. const. Niph.* יִדְרֹשׁ; *Parad. B*, (§ 22, 1. § 27, 2, *b*), *Parad. H*, (ibid.); *Prat. 3 m. Niph.*, *Hiph.*, and *Hoph.*, יִדְרֹשׁ, יִדְרֹשֶׁל, יִדְרֹשֶׁל; *Parad. B*, (§ 22, 3, Rem. 2, *b*); *Parad. G*, (§ 19, 2, *a*, 20, 1, *b*, for *Hoph. comp.* § 52, Rem. 9;) *Parad. I*, (§ 24, 1, *a*, and 2, *b*, compared with § 68, 2;) *Parad. K*, (§ 24, 2, *b*. § 69, 1;) *Parad. N*, (§ 27, 2, *e*.) *Imp. Kal*, יֵלֵךְ, יֵלְכִי, יֵלְכוּ (§ 46, 1, Rem. 1); *Parad. G*, (§ 19, 3, *a*); *Parad. I*, (ibid.); *Parad. N*, (§ 27, 2, *c*.) *Fut. Kal*, יֵלֵךְ, יֵלְכִי, יֵלְכוּ; *Parad. B*, (§ 22, 3. § 28, 2;) *Parad. G*, (§ 19, 2, *a*, 20, 1, *b*); *Parad. II*, (§ 67, 1, Rem.); *Parad. I*, (§ 68, 1); *Parad. K*, (§ 24, 2, *a*.)

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. יֵשֶׁבֶת, to visit (prop. *he visited*, § 39, note), לִמַּד, to learn, יִצְרָח, to cut off, יִרְדֹּף, to tread: *I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; Piel, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; Niph. I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; Pual, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut off (Part.), cut thou off (f.), Hoph. I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we shall be —, thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, Hiph. he hath caused to tread, they*

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

have —, I have —, ye (m.) have —, she hath —, thou (f.) hast —, cause ye (m.) to tread, cause thou (f.) —, cause ye (f.) —, he will cause to tread, I will —, ye (f.) will —, she will —, they (m.) will —, thou (f.) wilt —, ye (m.) will —.

SECTION VIII.

[§§ 78—92.]

DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are, § 33, 1—4. § 35, 1, 2. §§ 86—90.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State.* By this is meant the state of the noun when it is connected, in grammatical construction, with a following one for expressing the relation of the Genitive, (§ 87, 1.) The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away, (§ 27, 3, a;) a long and mutable vowel in a final closed syllable is shortened, (§ 27, 1, a;) e. g. דָּם, *blood*; *blood of bullocks*, דָּם פָּרִים; דָּבָר, *word*; *word of God*, דָּבַר אֱלֹהִים; *prefect*; *prefect of the Levites*, מִשְׁפַּחַת לֵוִי; *hand*, יָד; *hand of the artist* (artist's hands), יָד הָרֵשֶׁת; (§ 87, 2, a) דְּבָרִים, *words*, (§ 27, 3, a;) *words of peace*, דְּבַר שָׁלוֹם (the ultimate and penult vowels of דְּבַר being both mutable, § 27, 3, c), hence דְּבַר שָׁלוֹם (§ 28, 1.)

* Pronounced together, as a single word, expressing the compound idea *bullock's blood*. Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word, (§ 119, 3:) אֵשׁ קֹדֶשׁ, *word-of-holiness*, (for *holy word*;) קֹדֶשׁ קֹדֶשׁוֹ, *his word-of-holiness = his holy word*.

Rem. In some forms of the noun (see Paradigms VII., VIII., b, IX.) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol; comp. § 74, 1, remarks 3rd ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V. I. to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. Parad. VII. follows (with one exception, b, plur. absol.) the analogy of the verb, to which so many of the nouns thus declined properly belong, (§ 90, expl. 7.) Comp. § 27, 3, b, and the two modes of receiving an accession which begins with a vowel, Sect. V. I. 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms בָּקַעַ, בָּקָעַ, בָּקֵעַ (§ 83, 11.) This root, when it has no addition at the end, always appears under the forms בָּקַעַ (§ 27, Rem. 2, c), בָּקָעַ, בָּקֵעַ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh, (§ 22, 2, a. § 28, 4;) with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained; e. g. מִדְּבַר, from מִדְּבַר; מִדְּבַר, from מִדְּבַר.

Some nouns of the form בָּקַעַ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given, as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 93) at the end; e. g. אֶרֶץ, *land*, אֶרֶץ אֶרֶץ (Num. 10:30), *my land*; the suffix form or monosyllabic root is therefore אֶרֶץ; מִבְּטֵן, *womb*, מִבְּטֵן (Gen. 25:23), *thy womb*: suffix form מִבְּטֵן.

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.—

a) From verbs בָּטַעַ, and בָּטָעַ (§ 84, IV. 11), אֶרֶץ for אֶרֶץ (§ 24, 2, b), אֶרֶץ for אֶרֶץ (ibid.); with

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, b.

DECLENSION OF NOUNS.

PARAD.	II.	III.	IV.	V.	IV. b. & V. c.	VI.
<i>constr.</i>	§ 87, 1. § 27, 1, a.	§ 87, 1. comp. § 27, 3, a.	§ 87, 1. § 27, 1, a, & 3, a.	(b) as in Parad. IV. { (a & b) expl. 5.	} § 22, 3.	(absol. & constr.) expl. 6, Rem. 1.
<i>light suff.</i>	Sect. V. I. 1.	§ 27, 3, a.	§ 27, 3, a. Sect. V. I. 1.	—		
<i>grave suff.</i>	(a) expl. 2, Rem.	Sect. V. I. 2, (2), b.	§ 27, 3, a, & 1, a. Sect. V. I. 2, (2), c.	— comp. expl. 5.	} § 28, 3.	(ib.)
<i>Plur. absol.</i>	(as sing. light suff.)	—	—	—		
<i>constr.</i>	§ 87, 2, a. § 27, 3, a.	§ 87, 2, a.	§ 87, 1. § 27, 3, c. § 28, 1. [Sect. V. II. 3. †]	—	} § 22, 3.	expl. 6.
<i>light suff.</i>	§ 90, b.*	—	—	—		
<i>grave suff.</i>	§ 35, 2. § 90, b.	—	(as plur. absol.)	—	} †	(ib.)
<i>Dual absol.</i>	§ 86, 5.	§ 22, 2, b, 2d ¶.	(as plur. constr.) See Sect. [V. II. 3, note.)	—		
<i>constr.</i>	(as plur. constr.)	—	—	—	} †	§ 87, 2, a.
PARAD.	VI.	VII.	VIII.	IX.		
<i>constr.</i>	(absol. & constr.) § 22, 2, Rem. 1.	no. 1. Rem. ††	(b) no. 1. Rem.	no. 1. Rem. § 87, c.		
<i>light suff.</i>	expl. 6. Sect. V. I. 3. § 22, 3.	§ 27, 3, b.	{ expl. 8, comp. § 66, 3.	} comp. § 74, 18.		
<i>grave suff.</i>	(ib.) § 28, 3.	§ 27, 1, a.	{ § 27, 1, b.			
<i>Plur. absol.</i>	expl. 6.	{ (a) as sing. l. suff.	(b) § 79, 2. § 86, 2.	} § 88, 3.		
<i>constr.</i>	(ib.)	{ (b) § 86, 4. Sect. V. I. 1.	{ § 25, 3.			
<i>light suff.</i>	§ 90, b.*	{ (b) no. 4, b.	{ (b) no. 4, b.	} (b) § 27, 1, b.		
<i>grave suff.</i>	§ 35, 2. § 90, b.	{ (as plur. absol.)	—			
<i>Dual absol.</i>		§ 87, 2, a.	—			
<i>constr.</i>	§ 87, 2, a.	—	—			

⊃ A dash denotes that the same reference is to be made as in the preceding column.

* The light suffix everywhere takes the place of the Plur. as well as Dual termination. † It would be more simple to derive this form, and the next but one, immediately from the *Plur. absol.*, applying the rule given Sect. V. II. 2. No. 3 of that Sect. is added merely to preserve the representation given in the Grammar.

† Given merely as an instance of occasional exceptions to the general rule. ‡ The Dual termination is appended to the monosyllabic root, except in derivatives from verbs ¶¶ (see VI. 1.)

¶ The Dual termination is appended to the monosyllabic root, except in derivatives from verbs ¶¶ (see VI. 1.)

¶¶ But before Maqgeph, as מִן־עַבְדִּי.

SECTION IX.

EXERCISES IN ANALYSIS.

1. לְשֵׁמִי, *to my name*: שֵׁם, *name*, Parad. VII.; *my*, יָמִי, *my name*; לְ, *to*, (§ 100, 1); לְשֵׁמִי (Sect. V. II. 1), לְשֵׁמִי (§ 28, 1.)

2. בְּיָדִי, *in my hand*: בְּ, § 100, 1; יָד, *hand*, Parad. II. a. Write in Hebrew, *in our hand*,* *in thy (m.) hand*, (§ 89, 2, c.) *in thy (f.) hand*, *in your (m. and f.) hand*, (§ 90, Expl. 2, Rem.)

3. בְּיָדֶיךָ, *and in thy (m.) hand*: וְ, *conj.* יְ, *and*, (§ 102, Rem. a.)

4. מִיָּדְךָ, *from thy (m.) hand*: מִן, *from*, § 97, 2, 2nd ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.

5. יָדָיו, *hands*; Dual number, § 86, 5, Parad. II. a. יָדַי עִשָּׂו, *hands of Esau*: יָדַי, *as Esau's hands*; בְּ, § 100, 1, בְּיָדִי, Sect. V. II. 1, בְּיָדִי (*kūy-dhē*), § 28, 1, בְּיָדִי, § 24, 1, a: וּבְיָדָם, *and in (with) your (pl. m.) hands*; וּבְיָדָם, (Dual with suff.) בְּ, יְ, § 102, Rem. a.

6. כְּבוֹד, *glory*; הַכְּבוֹד (§ 32), *the glory*; בְּכַבֹּד = כְּרַבְּבוֹד (with prep. בְּ, § 100, 1, and art. § 32, Rem. 2. § 19, 3, b), *according to the glory*.

7. מִן הַיַּיִן, *from thy pitcher*: מִן, יַיִן (Parad. VIII.), יַיִן.

8. מִן הָאָרֶץ, *from thy land*: מִן, § 22, 1. § 27, 2, b. אֶרֶץ, *monosyl. root* אֶרֶץ, Sect. VIII. 3. V. I. 3. Parad. VI. a.

9. בְּעִתָּהּ, *in its season*: בְּ, עֵת (Parad. VIII.), וְ.

10. בְּיָמֵינוּ, *in his right hand*: בְּ, יָמֵינוּ (Parad. III.), וְ.

11. מִתְּוֹכָם, *from thy midst*: מִן, תְּוֹכָם (lit. *inward part*, Parad. VI. suffix form תְּוֹכָם, Sect. VIII. 3, Rem.), וְ. Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts*

* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. The lexicon should be consulted on each of the elements given in the analysis.

(*light suff.* § 90, b), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. עַם, *people*; הָעָם, *the people*, הָ, art., § 32; עַלְזֵי הָעָם, *elders of the people*, עַלְזֵי plur. constr. Parad. V.; וּמִן הָעָם, *and of (the) elders of the people*, וְ no. 3.

13. עָלַי, *on my affliction*, עָלַי, עָלַי (orig. monosyl. root עָלַי, Sect. VIII. 3, b, Parad. VI. § 90, expl. 6, Rem. 6; like הָלַי, with suff. הָלַי, suff. ' .

14. וְהַאֲבָנִים, *and the stones*: יָם, plur. ending; אֲבָן, *stone*, Parad. VI.; וְ article, § 32, b; יְ.

15. וְלָקַחְתִּיךָ, *and I have taken thee*: וְלָקַחְתִּיךָ; לָקַח, *Kal Pract. 1 Sing.* לָקַחְתִּי, *I have taken*, with suff. לָקַחְתִּיךָ (§ 33, table. § 60, 2, a; tone, § 33, Rem. 11. § 27, 3, a); וְ. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*

16. לָקַחְתָּנוּ, *thou hast taken us*: Pract. 2 m. sing. לָקַחְתָּנוּ.

17. לָקַחְתָּנִי, *he took me*: לָקַחְתָּנִי, § 60, 2, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them, and you (m. and f.)*

18. כְּפִשְׁלוֹ, *according to his ruling*: כְּפִשְׁלוֹ, *he ruled*; Inf. constr. מִשְׁלָה (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. כְּפִשְׁלוֹ (τ = σ), § 62, 1. § 90, expl. 6, Rem. 4, *his ruling*; בְּ, § 100, 1.

19. בְּבָרַךְ (בְּרַךְ, Inf. constr. בְּרַךְ), *when he reigned (began to reign)*, lit. *in (or at) his reigning*.

20. אָכַל, *he ate*, Inf. constr. אָכַל; אָכַלְנוּ, *when we ate (or eat)*, lit. *in (at the time of) our eating*. The principles of punctuation admit of another form, (§ 62, Rem. 2); אָכַלְתֶּם (§ 27, 1, a. Sect. V. I. 2, (2), c), with prefix בְּ, אָכַלְתֶּם (§ 28, 2), *in your eating = when ye eat*.

21. וְהִדַּבַּרְתִּי, *and when I speak*,—lit. *and in my speaking*; דִּבַּר (like קָדַם), Inf. constr. Piel of דִּבַּר. Give the forms with other suffixes.

22. לְשֵׁבִי, *that I may dwell (there)*, lit. *for (in order to) my dwelling*; יְ, לְשֵׁבִי (Inf. constr. of לְשֵׁבִי), לְ (§ 100, 1. § 129, 2.)

CHRESTOMATHY.

THE following First Lessons in Translating have been selected and arranged with much pains in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. The first examples of the Irregular Verb are of the classes כָּן and עָי . Verbs עָצ and עָי occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time: but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123—126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the Notes, designed merely to aid the learner in his first grammatical study of the language, the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help." These will be followed, as intimated in the Preface to the Grammar, by brief notes on select portions of the Hebrew Scriptures, with particular reference to the more critical study of the language. For obvious reasons, the selection of continuous reading lessons commences with the purely historical portion of Genesis.

In the First Lessons the usual sign of the accent (◌) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

FIRST LESSONS IN TRANSLATING.

<p>1 רַבֵּי יְהוֹדָה :</p> <p>2 שְׂמִינִי הַרְבֵּי יְהוֹדָה :</p> <p>3 אֲנִי יְהוֹדָה אֱלֹהֵיכֶם :</p> <p>4 לֹא שְׂמִינִיכֶם בְּהוֹלִי :</p> <p>5 יָרִינוּ לֹא שְׂמִינִי אֶת־הַרְבֵּי הַהֹדָה :</p> <p>6 אֶת־תַּקְוָךָ שְׂמִינִי בְּנִי :</p> <p>7 הַנֶּה עֲשֵׂהךָ וּבְנֵהךָ אֲנִי :</p> <p>8 הוֹאֵ־טָכַב עַל־מִשְׁתֵּי :</p> <p>9 רַבֵּי אֵל־בְּל־עֵבֶר בְּנֵי־יִשְׂרָאֵל :</p> <p>10 הַתְּלִי עִם־הַאִישׁ הַהֹדָה :</p> <p>11 בְּרִנִּי בְּשֵׂי אֶת־יְהוֹדָה :</p> <p>12 חֲזַן הַרְעִב בְּל־הַאֲרָץ :</p> <p>13 בִּי לָחַד טוֹב קָהִי לָבֵם :</p>	<p>14 לֹא גִרָה קָנִי עֲמִיכֶם :</p> <p>15 עֲמַד בְּשֵׂעַר בֵּית יְהוֹדָה :</p> <p>16 הָאֱלֹהִים מִשָּׂא אֶת־עֵינַי וַבְּהֹדָה :</p> <p>17 לְיָלְחָנִי בִּי גֵלָה הַשְּׂחָר :</p> <p>18 מִה אֲנִשָּׂה לָבֵם הַהֹדָה :</p> <p>19 בְּלָעֵב הַלְוִי בְּקָם :</p> <p>20 וְכֹס סְרַעַה בְּרִי :</p> <p>21 קָנִי תוֹרְהִי אֶל־חֲשֻׁבָה :</p> <p>22 בִּי שְׂמִינִי לְקוֹל אֲשֶׁרֶךָ :</p> <p>23 מִה־אֲמָרו הָאֱלֹהִים הָאֵלֶה :</p> <p>24 לֹא־תִתֵּן אִשָּׁה מִכְּנֹת בְּנֵיכֶם :</p> <p>25 הוֹאֵ גֵרֵעַ יִצְרָו :</p> <p>26 וְלֹא שְׂלַח אֶת־בְּנֵי יִשְׂרָאֵל :</p>
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27 תורתו אל-תקבצו :
 28 כי-אני הכבדתי את-לבו ואת-לב עבדיו :
 29 אי-תקפתי נחמתי בעצמי :
 30 נזר בני מצוה אצדק :
 31 נחמתי לכם את-קלי :
 32 הוואה השקפת למי-ישקפו :
 33 דבר אל-אחרון ואל-בכורו :
 34 את-מי תלסק ונתפס :
 35 מה-תמסון את-ידוהו :
 36 כלי-אלה שלפי הרוב :
 37 הנדחה-יא שוקד :
 38 אל-ארמי ואל-כולדתי אלף :
 39 ובחוס לא-תגרמי לי :
 40 שלף הרקד והרמני גה :
 41 שלח עמי ונתברני :
 42 שלום לך ולשום לעודך כי-גורד אליהך :
 43 לבו עבדו את-יתוהו :
 44 שפסמי את אשר-שלחת אלי :
 45 הנה תלכך אמי אני למחקו :
 46 שפסמי בניס מוסר אב :
 47 לא-תחת לך אשח ולא-יהו לך בניס ובניה במקום
 תוהו :
 48 מלואה הארץ הגנניך :
 49 מה-יסקו-לך :
 50 מה-תמנשה-לי :
 51 בני לשמו אפרו ומפתי העפן אהך :
 52 קהר ונעשה יהוה הדבר הנה גארני :
 53 וישבר עבדך אהן לך פלו אשר האקר :
 54 עם הארץ ורנמהו באהן :
 55 ונענה השילנו סוד אבינו ונענך :
 56 באש ישרשו אתו ואתקו :
 57 ונכרך יהוה הלישוקד :
 58 תמן גרמו וקחים :
 59 אל-תשלח לך אל-הגשר :
 60 אנוי העליתי ארבע ספצוקים :
 61 לך אהן את-ארץ גנני :
 62 ספדו-לנו אבוקנו :
 63 מח גורד אגנים ודלוה :
 64 בנמים תהם אן מלך נשקאל :
 65 ובסר לא-יבך ארצה :
 66 אל-תפנחם לא גש פרי-מים בו :
 67 גואת ארע פי בניס אקם :
 68 נשה לך על-השמים :
 69 הני-לנו פים ולשקתה :

70 אהיה עקף :
 71 כלם בקרבה עשיתי :
 72 הנה נחמתי לכם את-פל-עשב :
 73 לוי-אה מלמי עמי :
 74 מה ראו בבהך :
 75 ואקדם יהוה איש איש לפסדה :
 76 נליל עלה בסננת :
 77 את-הבכור בתיקים קחו ולכו :
 78 ונמננו לא-יכול לתת-להם נשים כמנובתי :
 79 אא פון-המנה אלה ואשקף ובגידו ונשי-בגנך
 אהך :
 80 ואן פים לשתת הקם :
 81 בושח בעשרו הוא יל :
 82 נר היתי בארץ נגרוה :
 83 ונענה אש-בני לך :
 84 כי עשר אהה ואל-עשר הקשוב :
 85 לא-טוב היות האדם לבדו :
 86 ונליל הנני מוחם את-ביתתי אהקם :
 87 לכתה אשתו לך ולגנניך ולעמך :
 88 למה תבך בגדך :
 89 כי שמיע פי אתו משדו למלך תחת אהיה :
 90 בקה אשר אהן סתתך על-כסאך הוא-יבנה תורת
 לישקו :
 91 נעשה קנשה את-נחמתי אשר נרמי :
 92 נליל כי סדר אהנו בגורד :
 93 הן מלתי מה אשיבך :
 94 וכי-נעו אהך בר בארבעם לא חנו אהו :
 95 קרשים קהני כי קרוש אני :
 96 על-מי תרמית קול :
 97 מה אמר יהוה לא-העלו ולא-הלכחו עם-אחוקם :
 98 אל-ישאף אליהך אשר אהה בושח בו :
 99 מה קריבון עמך :
 100 פי טונת פנאח קוא :
 101 מה-רבו קמנך :
 102 לכה אהני וחטבני לך :
 103 אפרו לנת-ציון הנה ישקד בא :
 104 בונת אשך האכל לוחם ער שוקד אל-האדמה :
 105 הנה עם בא פלרץ עשך :
 106 פי נבר את-דבר קדשו :
 107 לך אל-נפלה עמל ראה ונליל ונחם :
 108 אל-תשר בקהך אהני :
 109 שמו איש לברו פי-מאמי קהה הדבר הנה :
 110 אבך הכבד את-עלנו ואהה קהל כעלתי :
 111 פי פקאם יבא השוד עמי :

120	לא-הָאָה אֵישׁ אֶת-אֶחָיו וְלֹא-הָמוּ אִישׁ מִמַּחֲבָיו שְׂלֵשֶׁת יָמִים:	112	וְגַה אָמַר עָלַי לְשָׁלוֹם לְבָרְךָ:
121	בָּעֵד שְׂלֵשֶׁת יָמִים וְיָשָׂא פָרְעָה אֶת-רֵאשִׁית וְהַחֲשִׁיבָהּ עַל-כַּנְּהָה וְהָלַקְתָּ כּוֹס-פָּרְעָה בְּרָדָה:	113	וַעֲשֵׂה אִמִּי הַקְּדִים עֵלְיָכֶם עַל כָּבוֹד וְהָאֵנִי אֶסְבֶּה עַל-אֲלֵכֶם:
122	שָׂמַעַתָּה בְּקוֹלִי וְהִלִּיתָ לְכֶם לֹא-הִיָּדִים וְהָאֵתָם הִקְדִּי לִי לַעֲמֹס:	114	וּמִסְבָּךְ אֲשֶׁר הִפִּיתָ בּוֹ אֶת-הַיָּאֵר קָח בְּנֶהְדָּךְ:
123	עָנְתָה בְּהָרַח הַחַד בְּהִדָּךְ וְהַאֲכַרְתָּ לְבַחַת לַיהוָה בְּאֵמָתִי:	115	עַל-כִּי הִרְמִינֶךָ קוֹל וְהִשָּׂא כְרוֹס עֵקֶבְךָ:
124	מִיָּה הִגִּדְךָ וְהָאֲמַר מִכָּהֶּ:	116	וְהָלַם וְהִלָּךְ כִּינֹחַ אֲקַבְּרֵהוּ אֲשֶׁרְהוּ:
125	וְאִתָּה חֹד-לֶךְ מִכָּל-סָבָאֵל אֲשֶׁר יִאָּכַל:	117	וּבָנָי יִשְׂרָאֵל אֲקִרְוֵהוּ בְּלִמְסַחַת וְהַתְּקַנְתֶּיהוּ כִּי-הִקְדִּיר אֶל-הַמִּסְבָּחוֹת:
126	וְהָאֵה אֵלֵיהֶם אֶל-וְעִמְכֵם עֵד בְּנֹאֵי מִסְפַּן אֲרָם וְהַבְּרָךְ אֲרָהּ:	118	וְהֵט מִכָּהֶּ אֶת-רִדּוֹ עַל-הַשָּׂקִים:
		119	אֲתָם הַמְּסַלְּוֵה אִמִּי אֲשִׁין אֲתָכֶם בְּעַמִּים:

GENESIS, CHAPTER XII.

1	וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ כְּאֲרָצְךָ וּמְכַלְתְּךָ וּמְכַתֵּה אֲרָץ אֶל-הַרְבֵּעַ אֲשֶׁר אֲמַרְתָּ: וְהַעֲשֵׂהָ לְנִי:	11	כִּי-כִבְדוֹ הִרְבַּע אֲרָצוֹ: וְהִנֵּה אֲשֶׁר הִרְבַּע לְנֹאֵה כְּאֲרָצוֹתָה וַיֹּאמֶר יְהוָה אֲשֶׁר הִרְבַּע הַחַד-בָּא וְהִשָּׂא
2	בְּלֹל וְהַבְּרָכָה וְהַגְּדֻלָּה שִׁמְרָה וְהַגְּדֻלָּה וְהַאֲבִרְכָה בְּבִרְבִּיּוֹ וּמְשַׁלֵּחַ אֲרָו וְנִדְרֵי בָךְ כֹּל מִשְׁפַּחַת הַאֲבִרְכָה: וְהִלָּךְ אֲבָרָם הַאֲשֶׁר הִרְבַּע אֵלָיו הִרְבַּע וְהִלָּךְ אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	12	כִּי אֵלֵהּ וְיִסַּר מִרְאֵה אֶת: וְהִנֵּה כִּי-יֵלֵךְ אֲבָרָם בְּמִצְרַיִם וְהִמְצִיחַ אֶת-רִחְמוֹ אֶת-הַרְבֵּעַ אֵלָיו וְאֵלָכֶם יִדְוּ:
3	מִהָרָה: וְהִלָּךְ אֲבָרָם הַאֲשֶׁר הִרְבַּע אֵלָיו הִרְבַּע וְהִלָּךְ אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	13	אֲמַר-יָאֵה אֶתְחִי אֶת-לִפְתֵי הַיָּרֵךְ לִי כְּהַבְּרִיךְ וְהַרְבֵּה בְּעָמִי בְּהִלָּכֶךָ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
4	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	14	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
5	מִהָרָה: וְהִלָּךְ אֲבָרָם הַאֲשֶׁר הִרְבַּע אֵלָיו הִרְבַּע וְהִלָּךְ אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	15	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
6	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	16	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
7	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	17	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
8	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	18	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
9	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	19	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע
10	אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	20	בְּרַחֲמֵי הַיָּרֵךְ: וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע

CHAPTER XIII.

1	וַיֵּלֶךְ אַבְרָם מִצְרַיִם חָמִי וְהַשְׂפִּיחַ וְהַל-אֲשֶׁר-לִי וְהִלָּט	4	בְּעֵי: אֶל-מִקְדָּם הַמִּצְרַיִם אֲשֶׁר-עָשָׂה שָׂם בְּרַחֲמֵי
2	וְהַבְּרָכָה: וְהִלָּךְ אֲבָרָם מִצְרַיִם וְהִרְבַּע אֵלָיו הִרְבַּע וְהִלָּךְ אִתּוֹ לֹט וְאֲבָרָם בְּרַחֲמֵי שָׂמַיִם וְשִׁבְעִים שָׂמַיִם בְּמַחֲבֹתָיו	5	וְהִנֵּה כִּי-יָבִיא אֲבָרָם מִצְרַיִם וְהִרְבַּע

<p>12 אברהם ישיב הארץ כנען ולוט ישיב בערי הפקר</p>	<p>6 את אברהם הנה יצא וברך ויאמר: ולא יושא אתם</p>
<p>13 וינאחל עד סוף ימיו ואנשי סוף ימים ותשאם ליהוה</p>	<p>7 הארץ לשבת יחדו כי הנה רמשים לב ולא יכלו</p>
<p>14 מאד: ויהלך אבר אל אברהם ארחל הפקר לוט קצתו שם לא מצא נראה מן המקום אשר אברהם</p>	<p>8 רעי מקנה לוט ותקננו ותפתי אז ישיב הארץ: ויאמר אברהם אל לוט אל לא הרי מרובה בני</p>
<p>15 שם צלחה ונגבה וקדמה גרמה: כי את כל הארץ אשר אמה ראה לה אתגנה וירעה עד יולדים:</p>	<p>9 יבנה בניו רע ובני רעודו כי אנשים אתם אנהני: הלא כל הארץ לפניך תפד גא מעלי אם השכאל</p>
<p>16 ושכתי את רעהו בעפר הארץ אשר אם יוכל איש לקנות את עפר הארץ גם רעהו ישנה: שם התהלך</p>	<p>10 ואמרה ואם תגמון ואשכאלה: וישא לוט את עינו ונרא את כל עפר הירדן כי כלם משגה לפני</p>
<p>18 אברהם ונבא וישב בלילי סמרא אשר שהירדן ונגד שם קנה ליהוה:</p>	<p>11 שתה יהוה את סוף ואת גמרה כן יהוה הארץ מקדם האנה אשר: ונחם לו לוט את כל עפר הירדן וישע לוט מקדם ויפדו איש מעל אחיו:</p>

NOTES

ON

THE FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* דְּבַר, Parad. IV.
2. Is. 1 : 10. *Hear ye the word of Jehovah.*
Art. omitted, as in the form *Jehovah's word*, § 108, 2. שְׁמַע, Parad. D.
3. Judg. 6 : 10. *I [am] Jehovah your God.*
§ 141. אֲנִי, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 33, table.
4. *Ibid.* *Ye have not hearkened to my voice.*
Position of the *negative*, § 142, 1. לֹא, Parad. I. הִנֵּה, to, § 100, 1.
5. Deut. 21 : 7. *Our hands have not shed this blood.* יָדַי, Parad. II. a. (3)* יָדַי. (4) § 37, 1, Rem. 3. § 27, 1, a. § 115, 1. (5) art. § 32; דָּבַר, Parad. II. a. (6) § 37, 1, and Rem. 2.
6. Gen. 3 : 10. *Thy voice I heard in the garden.* (2) הִנֵּה, § 8, 4. נָשָׂא = נָשָׂא (Sect. IX. 6), הִנֵּה, Parad. VIII. — § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11 : 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) אֲנִי (אֲנִי), Parad. VI. a. (3) אֲנִי, Parad. IV. 7, Sect. IX. 3. (4) § 33, table.
8. 2 Sam. 4 : 7. *He lay upon his bed.* (2) שָׁכַב, *Kal Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) שָׁכַב, § 92, Parad. A.
9. Lev. 19 : 2. *Speak to the whole congregation of the sons of Israel.* דַּבֵּר, *Piel, Imp.* דַּבְּרָה, § 101. הִנֵּה, a noun in the *constr. st.* (*whole of*) from הִנֵּה (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) הִנֵּה, § 92, Parad. B, b. (5) הִנֵּה, § 94, inflected in *plur.* like Parad. II. a.
10. Gen. 24 : 58. *Wilt thou go with this man?* (1) הֲ, § 150, 2, 2d ¶, § 98, 4. הֲלִיךְ (see lex.

דַּבֵּר, defective verb § 77), *Kal fut.* 2 *f. sing.* of דַּבֵּר, Parad. I. (2) § 99, a. (3) אֲנִי, § 94, הֲ art. (4) no. 5, art. § 109, 2.

11. Ps. 104 : 1. *Bless, O my soul, Jehovah.* בְּרַךְ, Parad. C, *Piel.* (2) שְׂפַח (שְׂפַח), Parad. VI. a.

12. Gen. 41 : 57. *Sore was the famine in the whole carth.* Arrangement of words, § 142, 1, a. (2) רָעַב, Parad. IV., art. § 32. (3) הֵלַךְ, no. 9. (4) אֲנִי (Sect. IX. 8), § 29, 4, a, and c, Rem.—Article, § 109, 1, Rem.

13. Prov. 4 : 2. *For good instruction I give to you.* אֲנִי (אֲנִי), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) אֲנִי, Parad. G. § 65, Rem. 3. § 124, 3. (5) § 100, 2, table, a. Arrangement, no. 6.

14. Gen. 42 : 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרַד, Parad. I. (3) no. 9. (4) § 100, Rem. 3.

15. Jer. 7 : 2. *Stand in the gate of the house of Jehovah.* (2) עָמַד (עָמַד), Parad. VI. d. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) בֵּיתָה, § 94. Sect. VIII. 3, a. Parad. VI. h.

16. Gen. 44 : 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. N; with plur. nominative § 143, 2. (4) אֲנִי, Parad. III. § 8, 4. Art. omitted, (no. 15.) (5) אֲנִי (אֲנִי), Parad. VI. a.

17. Genesis 32 : 27. *Let me go, for the morn ariseth.* אֲנִי, Parad. D, *Piel Imp.* אֲנִי, with *suff.* הֵי, (§ 33, table, A. § 60, 2, b;) for the falling away of the final vowel, § 27, 3, b. Accent (·) = to a comma or semicolon (§ 15, 3), class II. 5.—וְ, § 21, 1, comp. Sect. III. (3) Parad. O and B. (4) אֲנִי (אֲנִי), Parad. VI. d.

18. Ex. 17 : 4. *What shall I do to this people?* (1) § 37, 3. (2) אֲנִי, Parad. O and B, *Kal*

* The words in each sentence are thus indicated, by numbering them from the right.

fut. 1 Sing. (3) = עֲהָהָ, Sect. IX. 6. עָהָ, Parad. VIII. a. (4) no. 5.

19. Gen. 3 : 16. *In sorrow shalt thou bring forth children.* עֲהָהָ (עֲהָהָ), Parad. VI. a. (2) הָהָ, Parad. I. (3) no. 9.

20. Gen. 40 : 11. *And Pharaoh's cup [was] in my hand.* (1) הָהָ, Parad. I. (3) Sect. IX. 2.

21. Prov. 3 : 1. *My son, my law forget thou not.* (1) no. 9. Accent (·) § 15, class II. 7, comp. no. 17. (2) הָהָ, § 92, Parad. A. (4) הָהָ. — § 125, 3, c.

22. Gen. 3 : 17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) הָהָ, § 94. § 92, expl. 3, Rem. — § 29, 4, b, a.

23. 2 Kgs. 20 : 14. *What said these men?* (2) Parad. II. (3) no. 10 (3); הָ art. (4) § 37, 1, and Rem. 2. § 109, 2.

24. Gen. 28 : 1. *Thou shalt not take a wife of the daughters of Canaan.* (2) הָהָ, § 65, Rem. 2. Form of *prohibition*, comp. no. 21, and ref. (4) הָהָ, § 94; inflexion of plur. § 92, Parad. B, a. הָ, Sect. IX. 4, Lex. 1.

25. Ps. 103 : 14. *He knoweth our frame.* (2) Parad. I and D. (3) הָהָ (הָהָ) Parad. VI. b, with *suff.* Sect. V. I. 3.

26. Ex. 9 : 35. (2) no. 17.

27. Prov. 4 : 2. *My law forsake ye not.* (1) no. 21. (3) הָהָ, Parad. B, § 29, 4, b.—comp. no. 21.

28. Ex. 10 : 1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) הָהָ, Hiph. see lex. Kal 5, Hiph. 3. (5) הָהָ, Parad. VIII. (8) no. 16.

29. Gen. 9 : 13. *My bow I set in the cloud.* (2) הָהָ, Parad. VI. a. (3) no. 13. (4) הָהָ, Parad. IV. Prep. and art. § 32, b, and Rem. 2. Use of the art. § 107, 3, Rem. 1, b.

30. Prov. 6 : 20. *Keep, my son, the commandment of thy father.* (3) הָהָ, § 92, Parad. A. (4) הָהָ, § 94.

31. Gen. 9 : 3. *I have given to you all.* (2) no. 13. (4) no. 9.

32. Job 35 : 2. *This dost thou regard as right?* (1) no. 10 (1), and § 37, 1. (2) § 124, 3. (3) Parad. II. b. הָ prep. for *right* = *as right*, see lex. הָהָ, Kal 2.

33. Lev. 22 : 2. (1) no. 9. (5) *ibid.*

34. 2 Kings 19 : 22. *Whom hast thou re-*

proached and blasphemed? (2) comp. 18 (1). (3) Parad. C, Piel. (4) Piel.

35. Ex. 17 : 2. *Why should ye tempt Jehovah?* (1) lex. B. and C. Gram. p. 131, note. § 37, 3, Rem. a; comp. Sect. IV. at the end. (2) הָהָ, Parad. O, Piel fut. הָ, § 47, Rem. 4.—§ 125, 3, d.

36. Judg. 20 : 25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9, (2) § 37, 1; omission of art. § 103, 2. (3) הָהָ, Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) הָהָ (הָהָ).

37. Gen. 32 : 30. *Tell, I pray thee, thy name.* (1) הָהָ, Parad. G. Hiph. Imp. m. sing., lengthened form, (§ 48, 6. § 52, Rem. 3.) (2) § 127, 1. *Dagh. f. conj.* § 20, 2, a. (3) הָהָ, Parad. VII. *suff.* הָ (see table) in *pause*; elsewhere הָהָ.

38. Num. 10 : 30. *To my land and to my kindred will I go.* (1) prop. subst. in the *constr. st.*; see § 101. (2) Sect. IX. 8. (4) הָהָ, § 92, Parad. D, a. (5) no. 10 (1).

39. Jer. 6 : 20. *Your sacrifices are not pleasant to me.* הָהָ, Parad. VI. c. § 90, expl. 6, Rem. 1, 2nd ¶. (4) § 100, 2, a.

40. 1 Chron. 10 : 4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) *ibid.* (3) הָהָ, Imp. הָהָ, with *suff.* § 60, 2, b. § 62, 2, comp. § 90, expl. 6, Rem. 4. (4) § 100, 2, a, Rem. § 151, 3, 2, 2nd ¶.

41. Ex. 10 : 3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) הָהָ, Kal, fut. plur. 3 m. הָהָ; with *suff.* § 60, 2, a. § 8, 4, and Rem. 5, 2. Use of הָ with the *Fut.* § 125, 3, a. comp. § 126, 1, c, and § 152, 1st ¶, and let. c.

42. 1 Chron. 12 : 18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) הָהָ, Kal Part. (Parad. VII.) plur. with *suff.* הָ, § 35, Rem. 3. Accent and fol. mute, comp. no. 17. (6) הָהָ, Kal Part. 3 m. sing. with *suff.* (§ 60, 2, b) הָ, which unites with itself the final stem-letter. For this deviation from the analogy of sufformatives beginning with a consonant (Sect. V. I. 2, (2), a, comp. c), see § 89, 2, c. Vowel changes, § 27, 2, a, and 3, a.—§ 124, 3.

43. Ex. 10 : 24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 Kgs. 5 : 22. *I have heard that which [the message which] thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17 : 2. *Behold, the silver is with me ; I took it.* (1) no. 7. (2) פָּדָה (פָּדָה), Parad. VI. a. (3) נָס, prop. a substantive, *accus. of place*, (§ 36, 1. § 116, 1, b;) with *suff.* § 100, Rem. 2. Accent comp. no. 17. (4) emphatic,— *I took it ; comp. no. 28 (2).* (5) Sect. IX. 15.

46. Prov. 4 : 1. *Hear, ye children, a father's instruction.* (3) Parad. II. b.

47. Jer. 16 : 2. *Thou shalt not take for thyself a wife, and thou shalt not have [lit. there shall not be to thee] sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, b. (6) הָיָה, Parad. O, *Kal fut. plur.* 3 m. (9) no. 24 (4). (10) prep. and art. Sect. IX. 6.—Parad. III.

48. Ps. 104 : 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) קָלָא, Parad. N; § 73, Rem. 1. (2) § 90, expl. 6, Rem. 1. (3) הָיָה, Parad. II.

49. Job 35 : 3. *What will it profit thee?* (1) § 37, 3, a. (2) בָּטָן. *fut.* פָּדָה; § 27, 1, a.

50. Job 35 : 6. *What wouldst thou do unto him?* (2) הָיָה, Parads. B and O. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, a.

51. Prov. 7 : 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) אָסַר, Parad. VI. b. § 29, 4, a. (4) no. 30. § 8, 4. (5) פָּדָה § 125, 3, c. (6) no. 45.

52. Ex. 9 : 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, b. (4) no. 1. (5) no. 5. accent *Tiphkha*. (6) no. 12. Sect. IX. 6.

53. 1 Kgs. 5 : 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) אָסַר, Parad. IV. (3) no. 13. (4) accent *Zaqeph-qaton*. (7) *final Tseri*, § 67, 1.

54. Lev. 20 : 2. *The people of the land shall stone him with stones.* (1) omission of art. § 108, 2. (3) קָנָס, comp. no. 41.—§ 143, 1. (4) אָבֵן (אָבֵן), Parad. VI, lit. *with the stone*, (פָּ, no. 40.) § 127, Rem. 1, b.

55. 1 Sam. 12 : 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, b. § 147, 2, 2nd ¶. (2) הָיָה, Parad. G, *Hiph. Imp.*; suff. נִי attached to the full form, § 52, Rem. 1, and 3. (4) אָיַב, *Kal Part.* Parad. VII. (5) no. 41. *suff.* § 34, 2, § 63.

56. Lev. 20 : 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and

art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 100, Rem. 2.

57. Num. 6 : 24. *Jehovah bless thee, and preserve thee.* (1) Parad. C; § 63, Rem. 3. (3) § 63. *Suff.* הָיָה; the Sheva becoming Seghol in *pause* (§ 29, 4, b, a), the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10 : 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22 : 12. *Stretch not forth thy hand against the lad.* (2) 17. (1 and 2) 21. (4) 38; lex. A, 3.

60. Judg. 6 : 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Psalm 105 : 11.

62. Judg. 6 : 13. *Our fathers have told us.* (1) אָסַר, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43 : 9. *Take in thy hand great stones.* (1) no. 24. (4) הָיָה, Parad. III. *fem.* § 91, 1; declension, § 92, Parad. A.—§ 8, 4.

64. Judg. 17 : 6. *In those days there was no king in Israel.* (1) הָיָה, § 94. (2) § 33, Rem. 10. (3) prop. subst. אָסַר *constr. st.* אָסַר* (Parad. VI. h) *nothing of a king = no king.* § 149, 6th ¶.

65. Ex. 9 : 33. *And rain was not poured upon the earth.* (1) אָסַר, Parad. IV. (3) *Niph.* Parad. G. (4) *He local*, § 93, 1, a.

66. Lev. 21 : 23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) אָסַר, Parad. VII. (4) Paradigm G, accent *Tiphkha*.

67. Gen. 42 : 33. *By this shall I know that ye are true.* (1) § 37, 1. comp. § 105, 2. (2) no. 25. (4) אָסַר, Parad. I.

68. Ex. 10 : 21. *Stretch forth thy hand towards heaven.* (1) הָיָה (§ 75, 2, b), Parads. O and G, § 65, Rem. 1. אָסַר, § 86, 5, Rem.

69. Ex. 17 : 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86, 5, Rem. (4) אָסַר; use of הָ with *Fut.* no. 41.

70. Judg. 6 : 16. (1) הָיָה, Parad. O. (2) no. 14.

71. Ps. 104 : 24. (1) no. 9; lit. *their whole*. (2) אָסַר (אָסַר = אָסַר), § 92. Parad. A. (3) no. 50.

72. Genesis 1 : 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

* § 98, 1, represented as a primitive adverb; but see Lex.

73. Judg. 9:10. *Go thou, — reign over us.* (1) no. 10. (3) קָיִץ, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun, (*accus. of place*, § 116, 1, b, in the space above, § 106, 2, a,) with a nominal suff.

74. 2 Kings 20:15. (2) הִסְרָה. (3) no. 15.

75. Num. 1:4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) distributively, § 106, 4. (5) מִטֵּבָה (with prep. and art.), Parad. IX. ה, § 112, b; — the tribe, (i. e. which he represents.)

76. Gen. 8:20. *And he offered burnt offerings upon the altar.* (1) הִסְרָה, *Hiph. fut. apoc.* § 48, § 74, 4, and Rem. 3, d. *Vav Conversive*, § 48, 5. § 126, 3.

77. Gen. 42:33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) הִסְרָה, Parad. III.; the penult vowel falling away in the constr. st. a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. Methegh, § 9, 1, Rem. (4) no. 24. (5) ה, § 102, Rem. c.—No. 10; § 29, 4, b.

78. Judg. 21:18. *But we cannot give them wives of our daughters.* (3) הִסְרָה, § 77, Rem. 1. (4) ה for ה; pointed thus before many monosyllabic words, and dissyllables with a penult accent. הִסְרָה, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1, a. (5) § 100, 1, c. (6) no. 22. (7) no. 24. הִסְרָה, orig. signif. *part of*, § 99, a. § 151, 1, a, β, and 3, c. Lex.

79. Gen. 8:16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) הִסְרָה, § 75, 2, d. Parad. I and N. (3) הִסְרָה, § 92, Parad. A. (7) no. 78 (6). (9) no. 45. Division of the verse by the accents nearly as in the translation.

80. Ex. 17:1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Inf. constr.* with ה; lit. *for the drinking of the people*, § 129. הִסְרָה, subject, § 130, 1.

81. Prov. 11:28. *He that trusteth in his riches, he shall fall.* (1) הִסְרָה, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth.* (2) הִסְרָה, Parad. VI. c. (3) no. 28 (2). (4) הִסְרָה, Parad. G.

82. Ex. 18:3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem.* of הִסְרָה (הִסְרָה and הִסְרָה, § 85, 6); for the doubling of ה, comp. § 90, expl. 8, Rem. 3.

83. Judg. 17:3. *And now I will return it to thee.* (2) הִסְרָה, Parad. L, *Hiph. fut. Suff.* § 34, 2, table.

84. Gen. 3:19. (2) Parad. IV.

85. Gen. 2:18. (3) no. 70. *Inf. constr.* § 129, 1, a; followed by the subject, § 130, 1. (4) art. § 107, 2. (5) ה, prep. *in*; ה, noun, Parad. VIII.; ה, suff.; § 98, 2, a.

86. Genesis 9:9. *And I,—behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 36, 2. For forms with suffixes see lex.; for the falling away of ה final, comp. § 74, Rem. 18. (3) no. 83. § 131, 2, a, and Rem. 1. (5) Parad. I. *fem. gender*, § 90, a.

87. Ex. 8:5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) הִסְרָה; comp. § 98, 2, a. (2) הִסְרָה, *Hiph.* (4) no. 16.

88. Ex. 2:13. *Wherefore wouldst thou smite thy fellow?* (1) הִסְרָה, lex. D, 3. § 147, 5. (2) הִסְרָה, § 75, 2, b. *Hiph. fut.* § 125, 3, d. (3) הִסְרָה, Parad. I.

89. 1 Kings 5:15. (5:1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 1. (4) no. 56. (5) no. 56 (2). (6) ה, lex. A, 3. (7) *subst.* in the constr. st. prop. *space beneath*; hence (lex. 2) *place, stead*; here *accus. loci*, § 116, 1, b: comp. § 99, a.

90. 1 Kings 5:19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; plur. § 101, at the end, § 106, 2, a. (5) orig. a *subst.* (*space over or above*) constr. st. of הִסְרָה, and *accus. of place*; comp. § 101, 7th ¶. (6) הִסְרָה, Parad. VII. see expl. 7, Rem. b; omission of *Dagh. f.* § 20, 3, b. With the accent the suff. ה, becomes הִסְרָה (§ 29, 4, b, α); without the accent the form is הִסְרָה on account of the guttural. (8) הִסְרָה. (10) Sect. IX. I.

91. Jer. 44:25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, a. (4) הִסְרָה, Parad. VI.

92. Judg. 20:28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy)* collectively, with reference to the people as a whole; comp. no. 94 (3 and 5): § 144, Rem. 1, 2nd ¶, is not applicable here.

93. Job 40:4. *Behold, I am vile! what shall I answer thee?* (2) הִסְרָה, Parad. F; for accent, see § 15, table (15), and Rem. 2. (4) no. 83;

suff. § 34, 2, *table*; with two accusatives (§ 136, 1), see lex. Hiph. 2, *b*.

94. Lev. 19 : 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) prop. *and when*; see Gram. p. 136, 7th ¶, *b*, and Lex. *B*, 3. (2) וַיָּבֵי, Parad. *L*. (4) no. 82. (7) הִנְיָ, § 75, 2, *e*. *Hiph.*, fut. *Form of prohibition*, comp. nos. 24 and 21. (3 and 5) suff. comp. no. 92.

95. Lev. 19 : 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, *b*.

96. 2 Kings 19 : 22. *Against whom hast thou raised the voice?* (3) וַיִּבֶן, Parad. *L*, *Hiph*. (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, *a*.

97. 2 Chron. 11 : 4. (3) accent *Pazer*. (7) וַיִּבֶן, *Niph*. (9) וַיִּבֶן, § 94.

98. Is. 37 : 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) וַיִּבֶן (§ 75, 2, *a*), Parad. *G* and *N*, *Hiph. fut.* וַיִּבֶן, with suff. ךְ which becomes ךְ (see § 22, 3) on account of the guttural; see § 63, Rem. 3, and § 73, 2, 3rd ¶. — § 8, 4. (4 and 7) *in whom*, lit. *who — in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17 : 2. Comp. no. 35. (2) וַיִּבֶן, Parad. *M*, *Kal fut.* (וַיִּבֶן) with *Nun paragog.*, (§ 47, Rem. 4); for the shifting of the tone, comp. § 71, 6. (3) § 100, Rem. 3.

100. Esth. 1 : 11. *For fair of aspect was she.* (2) וַיִּבֶן, *fem.* וַיִּבֶן, § 91, 1; inflexion § 92, Parad. *A*; connexion with the following subst. § 110, 2. (3) Parad. IX.

101. Psalm 104 : 24. (1) lex. *B*, 2. (2) וַיִּבֶן, Parad. *F*. (3) Parad. IX.

102. Num. 10 : 29. (1) no. 10; *Kal Imp.* with ךְ *paragog.* § 68, Rem. 1. (2) suff. § 35, Rem. 1, 2nd ¶. (3) וַיִּבֶן § 77, where (in order to conform to the lex.) וַיִּבֶן should be added as *Hiph.* of וַיִּבֶן. Use of *Prat.*, (*and we do thee good*), comp. § 124, 6.

103. Is. 62 : 11. (2) no. 24 (4). — § 105, 2, *c*; see lex. 5. (5) וַיִּבֶן, Parad. *C*. Abstract for concrete, § 104, 2, 2nd ¶. (6) (*cometh*) וַיִּבֶן, § 75, 2, *f*.

104. Gen. 3 : 19. (1) וַיִּבֶן, § 92, Parad. *A*. (2) וַיִּבֶן, Parad. VIII. (3) Parad. *H*. (4) וַיִּבֶן, Parad. VI.; see Rem. 1, 3rd ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with suff. governed by the prep. ךְ; § 129, 1. § 130, 1, Rem. (7)

§ 151, 3, *d*. (8) § 92, Parad. *B*, *c*. — וַיִּבֶן (with penult accent) § 29, 3, *b*.

105. Jer. 6 : 22. (4) *constr. st.* (5) Parad. III.

106. Ps. 105 : 42. (5) Parad. VI. *c*. (4 and 5) § 104, 1, with suff. § 119, 3; lit. *his word-of-holiness*.

107. Prov. 6 : 6. (3) *fem.—plur.* וַיִּבֶן, § 86, 4. (6) וַיִּבֶן (וַיִּבֶן), Parad. VI. *a*. (7) וַיִּבֶן, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14 : 21. (2) וַיִּבֶן, Parad. *F*, *Hiph. fut.* (3) no. 86. (4) no. 102.

109. 2 Chron. 11 : 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and *a*. (6) וַיִּבֶן, see lex. *Niph*. 1.

110. 2 Chron. 10 : 10. (2) no. 28. here, literally, *made heavy*. (4) וַיִּבֶן, Parad. VIII. (5) ךְ, *but*; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with suff. of *plur. noun*, § 101; — lit. *lighten from upon us*.

111. Jer. 6 : 26. (2) § 98, 3. (3) no. 103. (4) וַיִּבֶן, *Kal Part.*

112. 1 Sam. 25 : 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; ךְ, § 151, 3, *c*, 2nd ¶.

113. 2 Chron. 10 : 11. (1) see lex. וַיִּבֶן. (3) וַיִּבֶן, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) וַיִּבֶן, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, *b*.

114. Ex. 17 : 5. (1) וַיִּבֶן, Parad. IX. (2 and 4) no. 98. ךְ, no. 40. (3) no. 88. (6) וַיִּבֶן; omission of *Dagh. f.* in ךְ, § 20, 3, *b*, and *a*; use of the art. § 107, 3. (7) no. 63.

115. 2 Kgs. 19 : 22. (1—4) no. 96. (5) וַיִּבֶן, § 75, 2, *a*; *Vav conversive*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) וַיִּבֶן, Parad. VI. *h*; Dual with suff.

116. Judg. 13 : 11. (1) וַיִּבֶן, Parad. *L*. (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126, 3. (4) prop. *plur. noun*, *space behind*, (comp. § 106, 2, *a*); construct state and accusative of place, in the rear of —, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20 : 32. (3) accent *Zaqeph-gaton*. (4) וַיִּבֶן, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) וַיִּבֶן, *Kal Prat.* ךְ, § 20, 2, *b*. *Suff. him*, collectively, as often in English. — § 124, 6; *let us flee*, — *and we draw them away*, &c. (7) וַיִּבֶן.

(9) הָיָה, § 92, Parad. A. הָ (without *Dagh.*) § 20, 3, b.

118. Ex. 10:22. (1) no. 68 (1). § 75, 2, b; *converse fut.* no. 116.

119. Neh. 1:8. (2) הָיָה, § 29, 4, b; *should ye deal faithfully = if ye —*, comp. § 125, 5. (4) הָיָה, *Hiph.*

120. Ex. 10:23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, a; accusative designating *length of time*, § 116, 2, b. (11) no. 64.

121. Gen. 40:13. (1) הָיָה, *Infin. absol.* of the verb הָיָה, *in the continuing = whilst yet*; comp. lex. הָיָה, 5. (2) *time how long as in* preced. no. (4) no. 115. (7) § 94. (8) הָיָה; *Synt.* no. 117 (5). (10) הָיָה, Parad. VIII.

122. Jer. 7:23. (3) *then am I*. (5) הָיָה (§ 28, 2. § 24, 2, a), comp. הָיָה, lex. הָיָה, 3.

123. 1 Sam. 16:2. (1) § 92, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 3, b. (6) הָיָה, *Inf. constr.* § 139, 2. (7) § 100, 1, last ¶. (8) no. 103.

124. Ex. 4:2. (1) § 37, 3, a. (4) no. 114.

125. Gen. 6:21. (2 and 3) הָיָה, § 151, 3, c. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. H; § 125, 3, d.

126. Gen. 35:9. (1) הָיָה, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, d. (6) *at (or in) his going = when he went*; § 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX. 19. (7) הָיָה, Parad. II. (9) הָיָה; without *Daghesh*, § 20, 3, b, a.

GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, c. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (*ult.*) הָיָה, *Hiph.* with *suff.* § 74, Rem. 18. § 34, 2, *table*; with two accusatives § 136, 1.

V. 2. (1) הָיָה, helping vowel § 28, 1. *Methegh* § 16, 2, c. Sect. II. Rem. 3. (2) הָיָה, see lex. A. 3. (4) no. 57. (1 and 4) הָיָה without *Dagh.* l. § 21, 2, c, and § 33, Rem. 6, 2nd ¶. Divide thus: *vā-sē-rēš-khâ*, *vā-sbhâ-rēkh-khâ*; so v. 3,

ū-mēqûl-lêl-khâ. (5) *paragog. fut.*; with *Vav converse*, § 48, 5. (7) הָיָה, comp. § 57, 2, c. In this and similar cases, *Methegh* may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations *v-i-ê*. § 26, 2, Rem. d. Sect. II. Rem. 2.—Equivalent to *thou shalt be*, § 127, 1. (*ult.*) Parad. B, c.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 90, expl. 7, b. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) הָיָה (7) followed by a definite substantive. (8) הָיָה, Parad. B, § 92, expl. 1, 3rd ¶. (*ult.*) no. 104.

V. 4. (3) *according to what = as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, d. (12—15) § 118. (16) no. 79; *at his going forth = when he went forth*: הָיָה, comp. § 24, 2, a.

V. 5. (12) Parad. I. with *suff.* הָיָה. (14) § 29, 4, b. (16) Parad. VI. (הָיָה). (21) no. 10. הָיָה, pointing, no. 78 (4); use with the *Inf. lex.* הָיָה, C, 1. (22) comp. no. 65. Last word but one, הָיָה (Hahn's ed.) by mistake for הָיָה. (23 and *ult.*) הָיָה, § 20, 2, a.

V. 6. Observe the modifications of the general idea of *motion* in the verbs הָיָה, הָיָה, הָיָה, הָיָה. (5) no. 47. *genitive*, (in place of *apposition*), § 113, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 37, 1, and Rem. 2. (11) הָיָה, *convers. fut.* § 74, Rem. 3, a. (13) no. 66: § 83, 14, — *place where sacrifice is offered*. (15) הָיָה, *Niph. Part.*; art. § 108, 3, Rem. mid.

V. 8. (2) § 147, last ¶. (3) הָיָה (with the art. הָיָה), Parad. VIII. comp. § 81, 2; with *He local*, § 93, 1, a. (4) (הָיָה) Parad. VI.; *on the east*, comp. § 147, 1, 3rd ¶. (7) no. 118. (8) הָיָה, § 90, expl. 6, Rem. 3. (11) *on the sea*, i. e. on the side towards the sea. הָיָה (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations, — *with Bethel on the west, and Ai on the east*.

V. 9. (1) הָיָה. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, b, and Rem. 3. (5) הָיָה (Parad. VI.) with art. and *He local*.

V. 10. (1) *converse fut.* of הָיָה, § 74, Rem. 3, c; הָיָה (without *Dagh.*) no. 126 (9). *Methegh*

may here indicate a delay of the voice upon the vowel, in an open syllable, — v. 2 (7), — or in a closed one of the form described Sect. II. Rem. 1: comp. its use in הַלְלֵנוּ *hal'lelu*, and before ה , ר , ז , ו , when the article is prefixed. (2) no. 12. (4) no. 14. (6) ה local. (7) no. 94 (2). ה . v. 5 (21). (10) Parad. V.

V. 11. (2) v. 4; here with reference to time. (3) הִיפָּה , *Hiph.* (4) no. 103. § 139, 2. (6) ו , comp. § 152, 1st ¶. (15) הִפָּה , *fem.* הִפָּה , (§ 91, 1, Parad. IX.,) Parad. B, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, e, 3rd ¶, b. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) הִיפָּה , *Piel.*

V. 13. (3) § 94. (5) הִיפָּה , *lex. A*, 2, *to the end, it may be well = that it may* —. (6) Parad. K. (8) הִיפָּה . (*ult.*) הִיפָּה , *lex. 2*.

V. 14. (2) ה , *lex. B*, 5, b. — *Infin. constr.* followed by the *subject* in the genitive, § 130, 1: the form has here the effect of the pluperfect; — *when Abraham had entered.* (*ult.*) § 98, 2, b. — הִיפָּה , see § 33, Rem. 7, 2nd ¶.

V. 15. (3) הִיפָּה . (5) הִיפָּה , *Piel.* ה , § 10, Rem. a; comp. § 20, 3, b, a. (9) no. 24; § 65, Rem. 2. (11) § 116, 1, a.

V. 16. (1) ה sign of the dative § 115, 2. (5) see *lex.* ה A, 4, b.

V. 17. (5) הִיפָּה (הִיפָּה) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3rd ex. (9 and 10) *lex.* הִיפָּה , 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, a. (11) no. 37.

V. 19. (5) § 126, 3. (7) § 122, 1. (8) *for a wife*, comp. *lex.* ה A, 9, last ex. (*ult.*) ה § 102, Rem. c.

V. 20. (1) הִיפָּה *Piel fut. apoc.* § 74, Rem. 9. (2) *lex.* ה A, 2, f. (*ult.*) § 112, a.

** As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise. At first only the large distinctive accents need be noticed.

CHAPTER XIII.

V. 1. (1) *Kal fut.* comp. no. 76; § 74, Rem. 3, d, and Rem. 14. (*ult.*) see *lex.* הִיפָּה , a.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, b. (4 and 6) Parad. IX. and IV.

V. 3. (2) הִיפָּה , Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations,) and hence ה may be referred to *lex. A*, 9: *according to* (or *by*) *his encampments*, i. e. *from one encampment, or station, to another.* (9 and 11) § 121, 1, and Rem. 2. comp. no. 98. (13) הִיפָּה , Parad. A. (14 and 17) הִיפָּה , *constr. st.* of הִיפָּה , (Parad. VI.) *a dividing, or separating*; prop. a noun in the accusative, as an adverbial designation, (§ 116;) — *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, *in the midst, between.*

V. 4. (7) הִיפָּה . V. 5. (2) ה as in 12: 16 (5). (4) § 151, 1, a, a. (*ult.*) § 90, expl. 6, Rem. 3.

V. 6. (5) הִיפָּה , *for dwelling* = so that they might dwell; *lex.* ה C, 4. (6) הִיפָּה prop. a subst. in the accusative, (§ 98, 2, b,) with *suff.* — *in their union = together.* (10) הִיפָּה Parad. VIII.; *in pause*, § 29, 4, a. (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) הִיפָּה *Kal Part.* (Parad. IX.) *plur. constr. st.* (4—6) *Abraham's herdsmen*, § 113, 1.

V. 8. (5) § 149, ה 2nd ¶. (7) comp. 12: 10. § 126, 2, b. (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2nd ¶. (4) הִיפָּה (as Parad. IX.) *lex. D*, 2. ה *in*, (*lex. B*, 1.) (5) הִיפָּה ; for the penult accent see § 29, 3, b. (7) *lex.* ה , A, 3, and C, II. 2: comp. § 151, 3, b. (9) הִיפָּה with art.; accus. of *place whither*. (10) הִיפָּה , Parad. K; *fut. paragog.* § 126, 1. ה *then*, § 152, a, 3rd ¶. (12) הִיפָּה Parad. III. (*ult.*) הִיפָּה . (10 and *ult.*) § 38, 2, c.

V. 10. (5) הִיפָּה , § 74, Rem. 3, c. (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) v. 9, *plur. constr.* (14) הִיפָּה *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 1 and 2), — *before Jehorah's destroying Sodom.* (13—19) parenthetical. (20) no. 6. (20, 21) comp. *lex.* ה , 3, 2nd ¶. (24) הִיפָּה *Infin. constr.* with *suff.*, (2 pers. § 134, 3, c; in the accusative (§ 116, 3), — *in thy going = as thou goest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see *lex.* ה , 3, c. *mid.* comp. § 147, 1, 3rd ¶. (12 and 14) no. 120.

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| <p>V. 12. (7) no. 117 (7). (8) art. § 107, 2.</p> <p>V. 13. (3) Parad. VIII. (5) § 100, 1, 3rd ¶; comp. הַ שָׁפָה, lex. הַ א, 1.</p> <p>V. 14. (5) no. 116. (8) § 151, 2, a. (9) § 75, 2, a. Imp. with שָׁ, § 127, 1. (18) no. 105. (18—21) with הַ local, § 93, 1, a. Comp. lex. הַרְגַּ, 2, הַרְגַּ, 3.</p> | <p>V. 15. (6 and 7) § 131, 2, a.</p> <p>V. 16. (1) <i>and I make</i>, § 124, 4, and remark. (4) no. 84. (6) <i>for</i>, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) הַרְגַּ, <i>Infin. constr.</i>; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.</p> <p>V. 17. (4) הַרְגַּ, Parad. VI. (5) הַרְגַּ, do.</p> |
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42
3/61

